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WOMEN WORKERS OF THE ORIENT.

CHAPTER THREE.

BROADENING HORIZONS.

BY MRS. J. P. WHITE, ALBIA, IOWA.

THE TITLE of the third chapter of our study is very significant. The phrase "Broadening Horizons" might be applied almost indefinitely today. Horizons are broadening everywhere. Since we have been in war we have been living in a different world. Individuals, churches, nations, have a new out-look. Unthought of changes have taken place and people are re-adjusting their thinking. Great national questions are before us, moral questions and religious questions, are pressing for solution. All our plans, all our programs must be wider, ever wider.

In the Orient particularly where custom and caste and creed have narrowed the horizon, people are having an enlarged vision. As they look out upon the possibilities of education and reform they are persuaded that life holds something richer and better for them. It is a time for the church to be alive to her responsibility. The awakened people of the East will miss the best that the West can give unless the church gives them the message of the living Saviour.

THE ATTITUDE OF ORIENTAL MEN TOWARD WOMEN'S EDUCATION.

The attitude of Oriental men toward women is changing. Among the thinking classes, there has arisen, in recent years, a questioning. Why are the countries of the East so far behind the West? As they have studied and thought they have been led to the inevitable conclusion that the status of woman is in large measure responsible for the backward conditions prevailing in Oriental lands.

The old men cling to the age-long ideas regarding the restriction of women's liberties, but the young men are stirring up public sentiment in favor of a change. They are convinced that their nations will rise only as their women rise.

The "Woman's Rights" question is a live issue in all Oriental countries today. Newspapers are open for discussions and many men are strong advocates of women's education.

In Mohammedan lands, not a few men are doing their best to help women into greater liberty and to give them equal opportunities with men. A Persian newspaper "expressed its sympathy with the efforts of Persian women toward greater freedom by a vivid cartoon, picturing a Persian woman in European dress, the ancient veil discarded, struggling in the hands of a man, who with uplifted club was trying to drag her backward."

Men are wanting their daughters educated. Their motives are not wholly unmixed. It is becoming apparent that the educated girl has a better chance in matrimony than the uneducated. Young men who have enjoyed educational opportunities are desiring wives who will be companions. Naturally a father wishes his daughters to marry well and he is willing to send them to school and give them the benefits of an education. It would not be fair to infer that this is the sole motive which prompts the sending of girls to school. Parents, in all lands desire good things for their children. Some who have had no opportunities crave better things for their sons and daughters. Those who have had even a little education want their children to have as much or more than they have had. Little girls, have proven themselves, bright, capable, efficient. They win their father's love to such an extent that he is willing to spend large sums of money on them, even to the point of sacrifice.

From the small villages, delegations of men are sent to central mission stations, begging for teachers for girls. The peasant people in all lands are reaching out for the indescribable, indefinable something, that they see lifts people into a better state of living.

In Turkey many men are not satisfied with elementary education for women and are planning to give them better advantages. In 1914 The Imperial Uni-

FOR SALE OR EXCHANGE!

Exhibiting Simla Hill women at Sipi Fair. There is a Fair held once a year near Simla, India, where wives are taken whose husbands wish a change, and they are "auctioned off" or exchanged.

versity in Stamboul opened its doors to women for university extension courses.

In India where men and religion have combined to defraud women of their rightful heritage, mighty changes are taking place. Men are beginning to champion the cause of women. They speak in public meeting, they write in the newspapers and they pass resolutions. "Basanta Koomar Roy, one of India's keen thinkers recently declared in the *Century Magazine*, 'By far the most significant and far-reaching feature of the social reconstruction of India is the fact that both the Hindus and Mohammedans are realizing that the progress of India is directly dependent on the proportionate progress the women of India make in education and liberalism. Womanhood is the greatest asset of any nation. * * * The men of India realize that it is on account of their selfishly domineering influence that women have grown feeble in intellect and sickly in physique.' "

The Indian National Conference in 1914 passed a set of resolutions which are similar to many others passed in other assemblies. Here are a few of them:

"Resolved: That the Conference record its satisfaction at the progress which the education of girls in this country is making and strongly urges upon the attention of government the great and urgent need of further expansion of the elementary and higher education among women in this country by providing suitable facilities such as girls' schools, high schools and also arts and medical colleges.

"2. That the Conference exhorts the public to make the necessary efforts in strenuous manner for the spread of useful knowledge which forms the basis of progress among Indian women, by the

THE MARKET PLACE IN EGYPT.

Another scene of depressed womanhood. How much they need the comforting influences of the Christian missionary!

starting of home classes, series of lectures, and clubs, associations or institutions conducted by and for women, so as to secure the gradual elevation of Indian womanhood. * * *

"4. That this conference urges upon the attention of the parents and guardians of girls the prime necessity of raising the marriageable age of girls with a view to enable them to acquire a decent amount of education at schools.

"5. That this Conference urges on the public the necessity of relaxing the existing rigor of the purdah system prevalent among the provinces of India with a view to its final abolition, in the interests of the health and education of women and their participation in all social activities."

Another conference passes this resolution: "This conference notes with satisfaction the progress hitherto made in the cause of widow re-marriage and emphasizes the urgency of pushing forward the work of removing restrictions on the marriage of widows."

When we remember that there are millions of widows in India and that 335,000 of them are under fifteen years of age we see that this aspect of women's advancement is important. The more liberal men are willing to marry widows. Not only does the Widow Re-marriage Association promote the cause of the

AMERICAN MISSION SCHOOL FOR GIRLS IN THE HARET-ES-SAKKAIN DISTRICT OF CAIRO, EGYPT.

This class of seven girls received their certificates on June 28th, 1918. The head-teacher, Miss Malaka, and the missionary are included.

(See article by Miss A. M. McConaughy in Foreign Correspondence.)

HERE ARE TWO GROUPS. THEY ARE IN GREAT CONTRAST WITH PICTURES
THE TEACHING OF OUR MISSIONARIES. THE SAME ENCOURAGEMENTS FOLLOW
MISSIONS ARE THE MOST PROMISING OF ANY HARVEST TO BE GARNERED.
THRUST MORE LABORERS INTO THE HARVEST AND HELP TO ANSWER YOUR

widows but individuals are bold enough and brave enough to publicly announce their willingness to marry widows. It would seem strange to us to read in the daily papers an advertisement for a wife. The following is an example of what may be found in the "Want Column" of the *Indian Social Reformer* almost any day:

"Wanted. By a gentleman, Maharashtra Brahmin, age thirty-nine, a practising advocate of the Central Provinces Bar for the past twelve years, a bride (widow not objected to) who is a graduate and has read up to the B. A. standard. Please communicate with Bhayanishankar Niyog, High Court Pleader."

In a recent issue of the Missionary Review of the World is a brief sketch of a gift for the education of girls in India. "The Maharajah of Tikara has executed a deed of trust devoting his entire estate to the founding of an institution of learning for Indian women. The value of the property in the bequest is about $7,000,000, but the larger purchasing value of money in India will make this sum accomplish as much proportionately, it is thought, as a gift several times that amount in America. The plan is for a strictly "purdah" residential institution, where girls from the age of five to eighteen will be trained along the lines of modern methods."

In no Oriental land is there a greater or more genuine interest in women's education and development than in China. Christian schools are filled with eager girls who are intently studying all kinds of new subjects. Chinese men are

A GROUP OF CHILDREN IN THE GIRLS' INDUSTRIAL HOME.

The kindergarten class. Among these are three Mohammedan children sent from Jhelum as boarders by their parents, an unusual thing in India.

SHOWN ON PRECEDING PAGES. THESE SHOW THE BLESSED INFLUENCES OF IN THE MISSION OF THE SUDAN. SURELY THE FRUITS OF CHRISTIAN "BUT THE LABORERS ARE SO FEW." PRAY YE THE LORD OF THE HARVEST TO OWN PRAYERS.

deeply interested in their work and are proud of their accomplishments. There is a wide-spread national awakening in China and interest in women's education is but one expression of this awakening.

An educated Chinese man, Mr. Wang, published a Girls' Reader, some years ago. In the preface of this book he makes a few statements about the value of woman's education. He voices the opinion of many of the advanced thinkers of China. "We should realize that the education of the women of a country is really of more importance than the education of her men," he wrote, "for as has been said by one of our sages, 'A good girl makes a good wife; a good wife makes a good mother; a good mother makes a good son.' If the mothers have not been trained from childhood where are we to have the strong men for our nation. If then we say, as China has said for so long, 'Let the men be educated, let the women remain in ignorance,' one-half of the nation cannot be as useful as it should. It is as if one-half of a man's body were paralyzed; these members not only being helpless but proving a weight and hindrance to those not affected."

It is apparent that many of the most enlightened men in all of these lands are extremely anxious to have women take their rightful place, as men's equals and as helpers in world service

EVIDENCES OF NEW IDEALS AND PURPOSES AMONG ORIENTAL WOMEN.

What about the women in these far-away countries? How do they view the new and changing conditions? These Oriental women who have been suppressed and repressed and oppressed for centuries look out today on a new world. The doors of harems and zenanas have opened just enough to give them a glimpse of what lies beyond their walls. Nothing is more significant in the East today than the movements among women themselves, toward greater freedom, broader education, better opportunities and wider usefulness. Madame Ulviye Hanoun, of Turkey, gives expression to the purpose of her sisters. Not selfishness alone, nor desire for freedom, prompts them to struggle for greater liberties, but a real and true desire to be of service to mankind. She says: "Love in any true sense is a stranger in our homes. Respect companionship are outside our experiences. Yet we have the ambition to do what only women can, to perpetuate and increase in physical numbers and strength, the race to which we belong. It is not enough to be content with that. That is not the happiness to which we have the right and the duty to aspire and to claim * * * We have no right to expect others to make us happy while we do not unselfishly gird ourselves to make others happy and worthy of their place, as our life's chief aim. * * * Our men are seeing more clearly today than ever before that the welfare and success of our people in the coming years depend very greatly upon us the mothers and daughters of our race. Emancipation, education, elevation, intellectually and morally—this is to be our cherished desire, our purpose. The question is not, Who will make us happy? but, How can we be most useful to our people and our fatherland?"

The women of Turkey and Persia have been making determined efforts to abolish the despised veil. In 1908, when the Constitution was proclaimed in Turkey many of the women went about the streets without veils. But public sentiment was so strong that they were compelled to put them on again. A second attempt was made a little later.

The officers warned these women that they would not defend them against public insults if they persisted in their evil course. However, these women are only silenced for a little while until public sentiment can be developed.

An organization in Turkey known as the Society for the Defense of Women's Rights, has for one aim, the transformation of the out-door costume of women. Madame Ulviye in setting forth the reasons for putting away this hated badge of their subjection says: "A woman with a veil cannot develop individuality and bring out her best possible powers. We maintain that the veil is not only a silly anachronism, but it is an insult to the intelligence and reliability of the Turkish woman; it also reflects discreditably upon the moral and mental make-up of our men. Veil and shawl must go."

Mohammedan women are also trying to arouse public sentiment against the moral monstrosity of polygamy. Whenever this custom is abandoned one of the foundation stones of their religion will fall. Madame Ulviye, herself a Mohammedan indicates plainly that she has no use for this tenet of her faith. Thousands of other Moslem women share her opinion. Of this she says: "Unfortunately, polygamy is not a custom, it is a part of the Koranic law. Do we women like the practice of polygamy? Most decidedly not. It is far more shocking than the veil. It stamps woman as an inferior sort of a creature and the man as an animal."

Educated Oriental women working together, will no doubt bring about a change eventually. Christian missionaries are proving that the best and surest way to put down this evil is through Christian education. Many mission schools can show from their records that no girls who have gone through their institutions have ever been subject to the humiliation of being divorced or having a second wife brought in.

In China and Japan, polygamy in the technical sense is not permitted but concubinage, which is as great an evil is common among the well-to-do classes. Only one legal wife is recognized. Theoretically, she gives the concubine to her husband, but in reality she is forced to accept the one he chooses to bring into the home. This question of plurality of wives or concubines, is a burning vital question throughout the Orient. Millions of women in Mohammedan lands, millions in China and Japan, other millions in India are harassed from day to day over the evils attending this custom. One-half of the women of the world are facing this cruel issue at this very moment. Among the more intelligent, more representative people in all these lands, polygamy and concubinage are said to be decreasing.

The educational horizon is broadening for many women of the East. There has come within the last few years a greater education among the women of the world than all the new educational projects among men for a half century. To be sure millions have not felt even the slightest thrill over these great movements, but in nearly every community center, there are scores or even hundreds who are longing, hungering for deeper knowledge.

Among the women of Constantinople, the greatest eagerness was shown when lectures were given on such subjects as "Hygiene and Food for Children," "Tuberculosis and Its Prevention," etc. When the Imperial University opened its doors to women, permitting them to attend the lectures, two hundred were enrolled the first week. Many of these were married women who had children of their own in school. Some of these mothers are ambitious to keep up with their children and to keep up in some measure with their husbands.

In India great changes are coming in various lines. In earlier years it was thought that only dancing girls should be taught to read and sing, but the patient tactful teaching of the missionaries has wrought a transformation. Many schools are now established by the government, but these would never have been provided had not the missionary school created the demand and shown the way.

When we are thinking of all that has been accomplished we must not lose sight of proportions. In Miss Paddock's little volume, "Overtaking the Centuries," the statement is made that (in 1915) in India only seven women in a thousand can read; and while there are 18,000,000 girls of school age but 600,000 are in school.

Among those who are awakened there is as Miss Burton says, "desperate eagerness for two things, education and a chance to serve." Girls who have been taking college work are proving their worth. It is interesting to note the pride felt by their sisters. Parties are given and public receptions held for girls who have passed their examinations successfully. Here is a typical newspaper item: "A public meeting was held in the school hall, the occasion being the presentation to Srimati * * * of six gold medals, and rupees 216, these being the prizes won by her in the Telegu, Annual Vidwat Examinations. * * * Mrs. Rai kindly consented to preside over the meeting. The President then called on Mr. Rao to speak. He was exceedingly glad to announce that the Nellore lady headed the list of both male and female candidates numbering 250, that appeared from the Telegu country; and got record marks in all subjects, literature, science, and history, and that she was, therefore fortunate in carrying away all the prizes for males as well as those for females. This announcement aroused a huge roar of applause from the audience who were never accustomed to hear such things in Nellore and who were very much astonished at the capabilities of the young lady."

A FAITHFUL LISTENER AT THE GOSPEL SERVICE.

The very secluded women of India have found their doors a little bit ajar. They are beginning to venture out to *purdah parties,* where they see and hear and understand just a little of the great outside world. They talk together of a more useful life and not a few are willing to venture out again to "Home Classes" in order to improve themselves. They are thinking of their daughters, too, and they desire better opportunities for them than they have had themselves.

Educated women of India are very deeply concerned about the welfare of womankind in their land. Many of them are speaking in public in favor of some of the reforms that they are trying to introduce. Often even when men are present they are lifting up their voices against some wrong or advocating some new measure. The newspapers make such comments as these upon their efforts. "No fewer than six Indian ladies took part in the proposing and supporting of resolutions relating to women and girls. * * * All were earnest and fluent, some humorous and eloquent. Their simple but cultured language was a treat to hear."

"Miss Krishnabi had a difficult task to perform when she undertook to speak on a subject like widow remarriage. * * * We must congratulate her on the effective speech she made and upon the successful manner in which she performed her difficult task. Her appeal to the reason and the good sense of the community will, we hope, produce a desirable result."

All this unrest and struggle were going on when the war broke out. Instead of giving way to grief many of these women have entered into a larger field of service than they had enjoyed before. "The desire to be useful, the eagerness to learn the things which enable her to serve, the willingness to sacrifice for the cause of the life more abundant; these things which, before 1914, lay dormant in many an Indian woman, have become a flaming passion since the war began."

Little *somajes* (societies) are springing up all over the land. Women are organizing, for study, for literary work, for reforms and for philanthropy. These groups of women are like people groping in the dark. The opportunity of the ages is before the Christian women of America, to furnish Christian leadership for their sisters in India.

CHINESE MOTHER AND CHILD.

In China wonderful, wonderful changes are taking place. On every hand there are evidences of the stirring of a new life. A new day is dawning in China. Wherever Christianity is having its fruitage women are beginning to take their rightful place. Missionaries do not teach "woman's rights." The reading and study of the New Testament, the acceptance of Christ's standard of life change the thought of both men and women. One man who had become a Christian, confessed that formerly he looked upon his wife as an inferior but after his conversion he came to love her (and he blushed to make such a confession) and he found that in many matters her judgment was better than his own.

Christian schools are crowded with eager little girls who want an education. Many of the mothers are so anxious to learn that they will go to school and sit with the little girls, patiently trying to learn to read and write.

Education is very popular today. The principal of a school in China tells of a little girl asking to go home to have her picture taken. When she came back she showed a group consisting of her grandmother, mother, three aunts, and six cousins. All of them were posing before open books. And this little girl was the only one who could really read. The others just wanted to read. This perhaps expresses the thought of great multitudes of Chinese women.

The girls of China who have lived in seclusion are now venturing abroad for study. Quite a number of girls of distinguished families have gone to Japan for several years' study and quite a goodly number have come to the United States.

People who know the Chinese women intimately have found them to be very quick in taking up new subjects, often in a strange tongue. They have proven that they have unusually keen intellects. How much it will mean for the future of China if these girls who receive higher education, become Christians.

DANGERS OF THE PERIOD OF TRANSITION.

It is clear to any thoughtful observer that many dangers lie along the pathway of these awakening people who have become discontented with the old ways. They have cast off the old customs, they are treading new paths. The old moral standards have lost their authority, the new standards are not yet set up and unless there is something to supplant the old teaching the new people with their new ideas, and new customs may become unbelievers and agnostics.

The East is trying to imitate the West. Naturally it is difficult for them to choose the best things in our civilization, and much wickedness has been introduced into Eastern lands in the guise of civilization. The liquor traffic is the most striking illustration of this. Some one has said that, "The introduction of Western civilization has brought a relaxation in morals and a sweeping wave of vice."

Oriental women are very generally given to cigarette smoking. Now they are becoming addicted to the use of foreign wines. They are thinking that wine drinking is a habit of all civilized people.

Miss A. Estelle Paddock in her little book, "Overtaking the Centuries," gives the following paragraph on "Up-to-date" China. "On some recently issued stationery of the Chinese, on each page of which it is customary to stamp some picture or motto we find the following up-to-date designs: a young lady reading a love letter, a girl sitting knitting a stocking with Western yarn, one riding complacently on a bicycle holding her younger brother on the handle-bar with a motto proclaiming 'Heaven given independence,' another depicts a girl engaged in a violent game of tennis, in another she stand listening at a telephone, while yet another has her seated before her dresser arranging her ear-ring in the mirror with one tiny bound foot crossed over her knee." No wonder that one author says, "They are moving confusingly fast."

The contact of the missionary has led Buddhists of China and Japan to start out along new lines. They have borrowed the forms and names of our organizations. They have Sabbath Schools, Young Men's Buddhist Association, Young Women's Buddhist Associations, etc. It is startling to read that the Buddhists of Soochow, China, had a "special season of forty-nine days set apart in which all followers of Buddha are called upon to pray and make sacrificial offerings on account of the European war and for the dead on Western battlefields. Is not this the hour to turn groping China with her awakened sense of world brotherhood to the Light that is in Jesus Christ?"

The establishment of Oriental religions in our land is a discredit to the Christian missions. Though there are comparatively few Buddhists in this country we can well imagine that the reports that reach the homeland would indicate that Buddhism is having sweeping victories here. It is a cause for deep humiliation on our part to know that right here in our own Christ-blessed land American-born people are paraphrasing a well-known hymn and singing:

O for a thousand tongues to sing
My holy Buddha's praise;
The glories of my teacher great
The triumphs of his grace.

Buddha the name that kills our fears,
That bids our sorrows cease;
'Tis music in the seeker's ears,
'Tis life and health and peace.

Hear him, ye deaf; his praise ye dumb
Your loosened tongues employ;
Ye blind, behold your Buddha come;
And leap ye lame for joy.

There are in the United States today 1500 students from China, 1000 from Japan and lesser numbers from other Oriental countries. Many of these are under the instruction of teachers who deny the fundamental truths of Christianity. The man who worked hardest after the Chinese Revolution to make Confucianism the State religion of China was a Ph. D. of Columbia University. Who was to blame that this man spent years in America and went back home without having been impressed with the teachings of Christianity?

Much un-Christian literature from Christian lands is scattered throughout the Orient doing much harm to the cause of Christ.

THE MISSIONARY OPPORTUNITY.

There is another glorious side, it is the missionary opportunity. An unprecedented challenge is presented to the church today. Nations are plastic awaiting the molding power of Christianity. People are hungering for something to satisfy their longing. A woman of Turkey voiced the thought of multitudes, "Don't you see," she said, "Don't you see it in our faces? We are hungry for something. We have almost nothing in our lives. New opportunities are coming for our daughters, and also new dangers which we do not know how to meet. We want something worth while to do. We are only waiting to be led."

These Oriental women whose lives have been full of tragedy and bitterness now see a shining path opening before them. Some are thinking of freedom from old hateful customs, some are thinking of education. We of Christian faith know that "education unless accompanied by Christian teaching fails of its highest purpose."

To bring the best to these people, to give them the knowledge of Christ as Saviour is not only our duty but our high privilege.

The missionary who has girls under her instruction prepares teachers for other girls. How much responsibility is hers! Her life is the model, her words the authority for all conduct. Every little school started aims to be like the parent school and every young teacher endeavors to act like her missionary instructor.

The majority of the girls in India, China and Japan who have had the advantages of higher education are Christians or have been educated in Christian schools. They are going out to teach in other schools and colleges, in government and gentry schools, they are entering professional life; their influence is very great.

The first fifteen girls who came from China on the Indemnity Fund, were all Christian girls. If they are surrounded here by a warm Christian atmosphere they will go back to China with great power and zeal for the extension of Christ's Kingdom in their own land.

Doors are open everywhere. Schools could be multiplied many-fold in all Oriental lands. People are eager to learn. They are willing to listen to the gospel message. They are willing to read the Bible and other Christian literature. They are inquiring about Christian faith.

New things appeal to them. They want new customs, new education, new styles, new modes of living. What they need is "newness of life." May the church be faithful in giving the message of Christ Who can "make all things new."

JUNIOR STUDY

Jack and Janet in the Philippines.

VISITING MISSIONARIES IN SOUTHERN LUZON.

REVIEW OF CHAPTER THREE.

By Mrs. J. P. White, Albia, Iowa.

Jack and Janet enjoyed the days and weeks as they passed. There were many interesting things and they decided the best way to remember them was to keep diaries. Every day they wrote down the things that were most interesting to them. Janet enjoyed the schools, hospitals and Sabbath Schools, while Jack liked the Y. M. C. A., the dormitories, the fort and the observatory.

The children were quite surprised to find that many Filipino boys and girls could speak English as well as they could, thanks to the American schools.

The first Sabbath in Manila Mrs. Rodgers took Mr. and Mrs. Howard and the twins to visit some Sabbath Schools. The first one was the Methodist school, the largest one in the Philippine Islands. There were classes in English and in several Filipino dialects.

The next one was a Presbyterian school, of the same type, in another section of the city. Here they met a Bible woman by the name of Joanna, who goes for one month every year to the lepers on the Island of Culien. There are 3700 lepers in the colony. When Janet saw the lepers she was very much afraid but when she thought of their helplessness and suffering she wanted to help them, so she gave the missionary the five *pesos*, which her father had given her to buy curios, to get some pictures and paper dolls for the little girl lepers.

In the afternoon the party went to visit the Government School for the Deaf, Dumb and Blind and to the Sab-

475 Riverside [illegible] 27, N. Y.

bath School on the lawn of the Mary Johnson Hospital. As they were a little early, the doctor showed them through the hospital. She asked them if they would like to visit the "ball room." They did not understand the joke until she opened the door of a room where the babies were kept. There were about thirty squirming little bundles and as it was feeding time they soon understood why the room had been given its name. Of course the children were interested in these tiny bits of humanity.

It was now time for the Sabbath School to begin. Out on the green lawn, close to the sea, the teacher with her baby organ gathered a group of children and taught them the old, old story of Jesus and His love.

Janet tells of a visit another day to an orphanage where there were 60 beautiful girls. Before the girls ate their meals they always sang grace. One of the verses used was this:

"Thou art great and Thou art good,
And we thank Thee for this food,
By Thy grace may we be fed,
Give us Lord our daily bread."

One day one of the girls said to the teacher, "Why can't we say, 'Thou art great and Thou are nice, And we thank Thee for this rice' because we have rice all the time and we hardly ever have bread."

Jack wrote of their visit to the Army Y. M. C. A. out at Ft. McKinley with its gymnasium, and swimming pool. There are three big Y. M. C. A. buildings in the city—a Filipino City Y. M. C. A., a Filipino Student Y. M. C. A., and an American Y. M. C. A.

The model prison at Bilibid was interesting. Here the prisoners are taught trades and crafts of various kinds, so that they will be useful citizens when their sentence is over.

There are many beautiful dormitories, for boys and girls, built by different churches. Hundreds of students come to Manila to attend the Government schools. The churches have built these fine dormitories, in order to make a safe home for the young people while they are in school.

Mr. Howard decided to take a trip by automobile to Southern Luzon. There were many interesting sights along the way but the most unusual was the floating cocoanuts in the river. Hundreds of cocoanuts were tied together by their own fibers and floated down the river to the city.

On their return trip they passed Bombon Lake and saw Taal Volcano which is right in the middle of the lake. Only a few years ago there was a terrible eruption when 1400 people were killed in a few minutes.

On another trip the twins went with their father to Albay. One of the first buildings they noticed was "Milwaukee Dormitory." They were puzzled to know what it was and why it was so named, but they discovered that Milwaukee Presbytery had built the building and was supporting this work.

In the extreme south of Luzon there is just one missionary family by the name of Brown. During their visit with the Browns they heard of a lot of experiences these people had in the year 1916. First there was a very hot season when every American had fever. Then there was a typhoon that unroofed nearly all the houses in the community. This was followed by a cholera epidemic. Then a scourge of locusts and a pest which killed many cattle and then a big fire. Surely these were heroic people to stand faithfully at their post through all these trials.

Home Mission Study

THE PATH OF LABOR.

A Symposium on Home Mission Work.

CHAPTER THREE.

IN MOUNTAINS AND MILLS.

By Mrs. J. E. Dodds, Omaha, Nebr.

WE HEAR much today in the educational world of the problem of the New American, the immigrant; the problem of the negro; the problem of the mountaineer; and indeed we have before us some very vital problems embodied in all these. The problem of the mountaineer is becoming one of national importance, and as Christian Americans we must not overlook the fact, that we not only face a serious and vital problem in connection with these people, but that we have here a rare opportunity for Christian Service to our brother-man and our Nation.

Few greater opportunities have ever presented themselves to the Christian people of this, or any other age, than is presented in the bringing back and developing this long neglected people, the Mountaineer. Someone has characterized the Southern Highlander as "The Lost Tribes of America."

In the Mountaineers flows the Nation's best blood, and in their land, the Southern Appalachians, are many of nature's choicest gifts, while the beauty of the landscape is scarcely excelled in all the earth. These Mountaineers are Americans whose ancestors stood shoulder to shoulder with ours in America's first struggles with nature and man's oppression. When we say Mountaineers we do not mean anybody and everybody living in the Appalachian Mountains, and they should not be confounded with the shiftless "poor whites" found all over the South. They are a distinct mountain people.

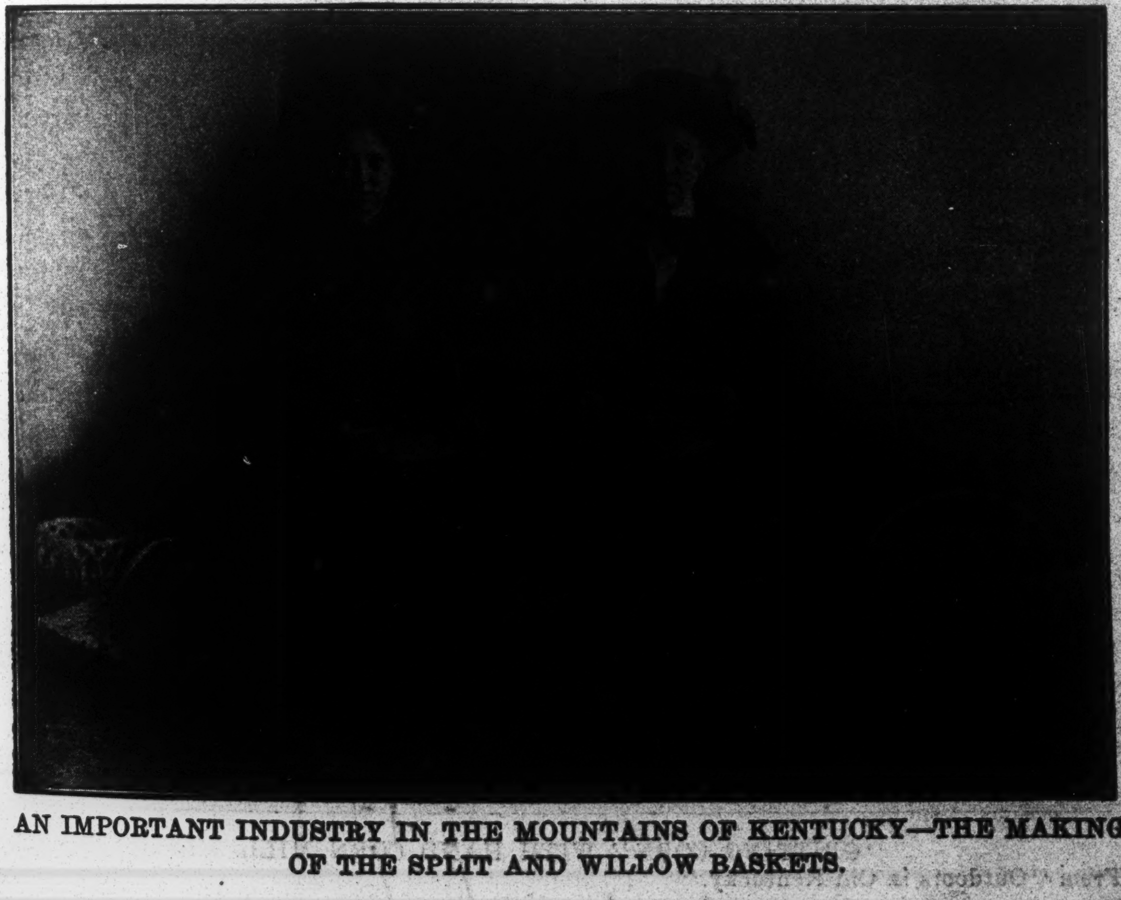
THE PEOPLE AND THEIR ANCESTORS.

In the eighteenth century, just when no one knows, Scotch-Irish, a few Englishmen, a few Germans and fewer Huguenots, entered and peopled the Appalachians. We find little written of the early history of these people, due largely to their migratory habits. However, we have practically an unbroken account of the people known as Scotch-Irish, (who constitute the greater part of the original Mountaineer) since James I in the early part of the seventeenth century introduced Scotch-settlers into Northern Ireland who became the Scotch-Irish. Many of these were forced to leave the north of Ireland about the middle of the eighteenth century when absentee landlords turned out Protestant Yoeman to get a higher rent from the Roman Catholic cottiers. Some of them migrated to America, and their descendants, augmented by English, native Irish, Pennsylvania Dutch, and a few Huguenots, were the ancestors of the now over five million mountain people of the South. These pioneers of the Appalachians are characterized by a proud and sensitive spirit: a gentle, winning and hospitable manner. As a people they have nothing in common, as already intimated, with the "poor white trash" of the South and are quick to resent a spirit of superiority or patronage on the part of the out-sider. The Highlander is less educated than those living in the valleys, but he is more independent in thought and action. His manner of living is plain and simple. Samuel Tyndale Wilson says, "The characteristic of the Highlander most to be admired is his deep and intense nature which knows no discouragement, no side trace or road for retreat from his cherished goal. It is an historical fact, that the men with muscles of iron developed by holding the plow to the steep hillside or swinging the ax in the forest, are the men who have shared largely in shaping the destinies of nations." From this mountain race have come such men as Lincoln, Daniel Boone, David Crocket, Andrew Jackson, James K. Polk, Stonewall Jackson and many others of like character.

Still, shut in by the mountains for a century or more, with practically no way of travel beyond their own neighborhood; with no means of communication with the outside world except at rare intervals; with few books and fewer periodicals; with little money and poor educational facilities, they have become ignorant of the progress of civilization.

In many places they are almost primitive in their habits, manners and customs and resent the coming of the new things. They are undisturbed by the elements of progress just outside their doors and so long as they are left to themselves they are content. There is grave danger of their losing sight of the fundamental principles and doctrines for which their ancestors stood and becoming a menace to the nation instead of being the strong and helpful people they might be.

We have learned in the last four years that we cannot live in peace side by side, or even across the waters, with a nation whose fundamental principles are wrong; much less can we afford to have within our own borders a people ignor-



AN IMPORTANT INDUSTRY IN THE MOUNTAINS OF KENTUCKY—THE MAKING OF THE SPLIT AND WILLOW BASKETS.

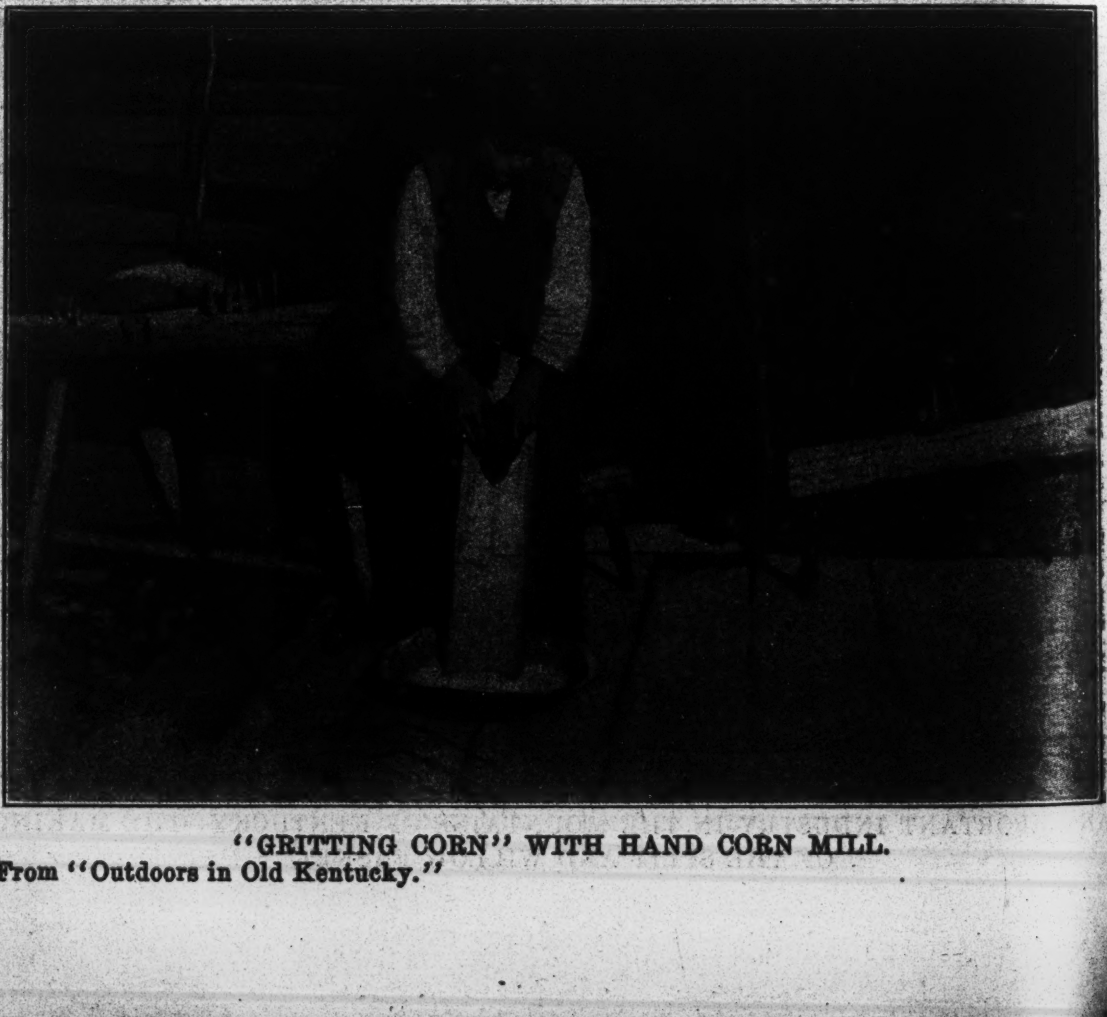
ant of the principles and progress of America. Nor can we safely run the risk of having them misled by unscrupulous profiteers who would keep them in ignorance for selfish advantage and benefit. The problem of the Mountaineer must be solved and solved right for our own national safety as well as for the good of the people themselves.

We cannot form a clear idea of a people without some knowledge of their natural surroundings. The mountains, the rivers, the plains or the fertile valleys are essentially character forming. The Appalachian section is well supplied with the purest water known and the mountain sides are covered with magnificent forests of our most valuable kinds of timber. Herbs of medicinal properties grow in abundance. Many useful minerals and some of the precious metals are also found. The scenery is sublime. Bishop Foster does not hesitate to say that it is as grand as any in the Alpine region. Generally speaking the climate is healthful.

With an ancestry second to none in the world; a mentality above the average; a body strong and vigorous by inheritance; a spirit undaunted by hardships; a loyalty measured by the ties of blood; and with the unusual natural advantages and attractions mentioned above, the problem of the Mountaineer is largely one of retarded progress caused by isolation. His life is one of seclusion and retirement nor does he seem to care to change it. In this undeveloped people we have a latent force which if liberated and rightly directed will mean much to the future of our nation.

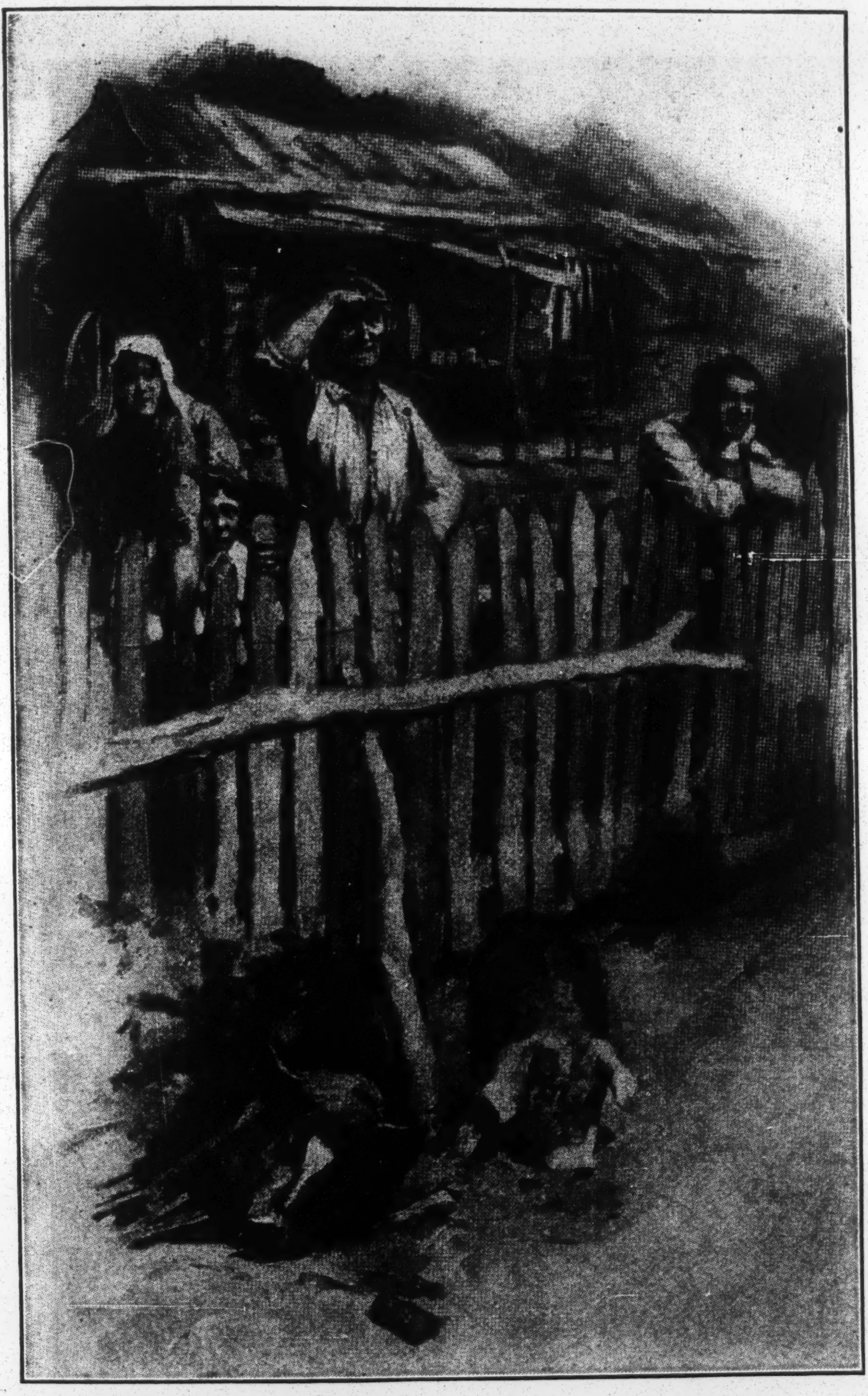
THE NEED AND THE CHURCHES' OPPORTUNITY.

The great problem is ignorance. It seems strange that a people so strong, so



"GRITTING CORN" WITH HAND CORN MILL.

From "Outdoors in Old Kentucky."



A HOME IN THE MOUNTAINS OF THE SOUTHLAND.

The family are interested in anything that may occur in their remote life in the mountains.

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PEACE DEMONSTRATIONS.

vigorous, so patriotic and so thoroughly protestant should be so careless in their mental training. For the most part we believe it is not indicative of weakness of character, but is due largely to the fact that the educational facilities provided by the state are wholly inadequate for the demand of the people. The public schools are of short duration, the school buildings are poor, with little equipment. There are only about half enough school houses and in most sections the roads are bad. A large per cent of the schools they have are failures due to incompetent teachers. There is also a dearth of general reading among adults. Few attend church. According to a recent estimate made by the Southern Presbyterian church there are three million white children in the Southern states out of Sabbath School.

The cry of all educators and mission workers is for more money. The great need for money for preparatory educational purposes in the South has not been taken into consideration by either our great educational foundations or our Government. At the present time there is an effort being made by a group of Southern women to gather a large sum of money for supporting schools, colleges, groups of persons to go into the mountains with an aim akin to that of our city settlement workers. It is to be known as the "Ellen Wilson Memorial Fund" for the Christian education of the mountain youth.

The Church with her missions and preparatory schools should have a large place in shaping the destiny of the mountain people. The Mountaineers have receptive minds and a strongly religious nature.

The fatal mistake of these mountain pioneers was in allowing hardships to prevent them from giving their children as good an education as they themselves had had. However, this failure to provide education was not universal for in the richer valleys, schools and academies were established and continued until after the Civil War.

If the Church will give them the advantage of the Industrial Mission and preparatory school, many of them will then be able and willing to attend the higher institutions of learning with which the South is well supplied. Let us hope, however, that it will not long be necessary for the Church to educate the people of the United States especially before they get, through the eighth grade.

SERVICE TO OUR NATION.

The service rendered the nation by these Southern Highlanders of America has been a notable one. Their ancestors left Europe in search of a land where a man could be a man. They blazed the way for civilization and helped the young republic to hold its own against the British. Embodied in their idea of national life was the Bible, protestant Christianity, and the fundamental principles of Democracy and Civil Government. One writer says, "The service that the Southern Mountaineer has rendered in national matters can hardly be over-estimated. The late Mr. Roosevelt paid the following tribute to the Scotch-Irish pioneers, "These Irish representatives of the covenanters were in the West almost what the Puritans were in the North-East, and more than the Cavaliers were in the South. Mingled with the descendents of many other races, they formed the kernel of the distinctly and intensely American stock who were the pioneers of our people in their march Westward."

In Abingdon, Virginia, at the junction of the Blue Ridge and East Tennessee

Mountains, as early as January 20th, 1775, a council met that, as Bancroft says, was mostly composed of Presbyterians of Scotch-Irish descent. "The spirit of freedom swept through their minds as naturally as the wind sighs through the fir trees of the Black Mountains. There they resolved never to surrender but to live and die for Liberty." The Mountaineers have been called by Gilmore, "The advance guard of civilization and the Rear Guard of the Revolution." It has been said by another that no more heroic or romantic chapter is found in our nation's history than the story of the battle of King's Mountain. That victory, said Jefferson, was the glorious annunciation of the turn in the tide of success which terminated the Revolutionary War with the seal of Independence.

THE CHARGE OF THE AMERICAN FRONTIERSMEN AT KING'S MOUNTAIN.
From Among the Carolina Highlands.

The Mountaineers have been among the first to enlist under the flag of their country whenever the call came, and as a whole have sent out great numbers of men, into other sections and have made invaluable contributions to the land of their adoption. While addressing the Indiana Society of Chicago, Dr. H. W. Wiley said, "The truest Hoosier was the immigrant from Southwestern Virginia, from Western North Carolina, from Eastern Tennessee, and Eastern Kentucky. Between thirty and forty thousand of these backwoods-men have enlisted in the present war."

Margaret T. Maguire, in her article, "The Passing of the Backwoods," in the Ladies' Home Journal for December, says, "The stooped walk of the backwoodsman, as he lifts his feet high and rolls along, head thrust forward and arms swinging, is not at first sight hopeful material for soldier making, but after a month's training a finer looking group would be hard to find."

Speaking of missionary work, Mr. Campbell says, "We must add their sturdy strength to the embattled forces of our Christian Americanism in this great war of the ages that is being waged in our day and in our land for the spread of God's Glorious Gospel."

There are over five million Mountaineers. They are ours by tradition; let us hope the day will soon come when they will be ours as intelligent and efficient Allies. Our author, John Edwards Calfee, in "The Path of Labor," says, "No where else in our country can be found a group of native American stock with a more perfect sense of loyalty and devotion to our nation. These men have acquitted themselves on the battlefields of Europe second to none. They know neither the word cowardice nor the fear of hardships." The Mountain people are the nation's richest undeveloped asset, and destined to take their rightful place at no far distant time.

METHODS IN INDUSTRIAL ADVANCE.

Already the business slogan of the leaders in the Industrial advance is "The South the Nation's greatest asset." What of the slogan of the Church? Has she sufficiently awakened to her great opportunity and responsibility? Undoubtedly the Church is here facing the most varied and complex problem in the history of Home Missions.

INTERIOR OF A MOUNTAIN HOME.
The valuable coverlets are here shown—almost a lost industry.

Business corporations are spending millions of dollars establishing mills and manufacturing plants among these Mountaineers, and are sending experts at large salaries to investigate and develop the natural resources stored there, while up to the present time most of the work of the Church among the Mountaineers has been based on theory and conference reports.

The State of Iowa, through their State University, has for several years been spending large sums of money sending expert agricultural and domestic science teachers out into the country to teach the farmer and his wife how to make the most out of their farms. These Iowa farmers and their wives are not ignorant of farming in a general way, but the State believes they have developed better methods than the majority of the farmers are using; methods that will give larger returns for the time and money expended. The State is willing without any expense or effort on the part of the farmer to take this information to him. The result is that the farmer is now sending his sons to the University to get the information for himself and they go back to their father's farm to work it out. Could not the Church then use methods that have been so successful along other lines, and send men and women of large vision; sympathetic and tactful, in to these people, taking the Church and school right up to their doors and showing them the beauties and advantages of education and religion.

Don't try to save the people from the mountains. Save them from isolation. Save them for the mountains. Let the purpose of the church be dominted by a spirit of service; not to evade or evacuate, but to bring them to their own. We believe the way Up and Out is In.

PROBLEMS AND OPPORTUNITIES OF INDUSTRIAL ADVANCE.

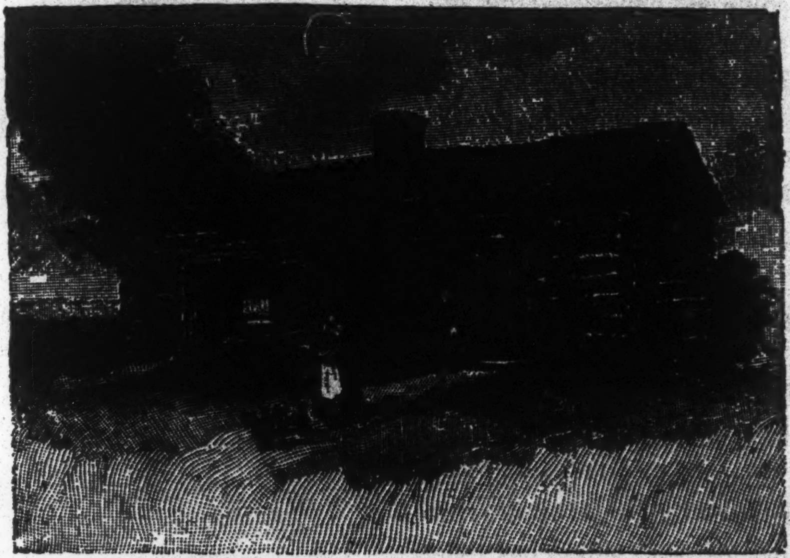
The conditions which have made possible the Mountaineer are passing away with the coming of the railroads, the establishment of mills and the opening of mines. The inhabitants of the remote mountain sections are facing a crisis brought about by the sudden mingling of a primitive people with the exploitation phase of modern civilization. In many sections they resent the coming of the railroads as an intrusion upon their rightful domain, although this development will, if judiciously guided, eventually make the Southern Appalachians equal if not surpass the other mountain regions of America.

Transportation has been and still is another basic problem. Railroad building was begun as far back as 1856, but the progress has been slow until recently. In the last ten years vast amounts of capital from the United States and foreign countries have been invested, and the long hidden treasures of the Southern Highlander opened up to outsiders. Here is a territory six hundred miles long and two hundred miles wide, a veritable store house of nature's forces. The peaceful valleys are being invaded by factories and mills, and the rapid development of the coal and timber resources is bringing many changes. Most of the mineral rights have been bought by outside capital. They have paid what seemed to the Mountaineer a big price and many of the natives have given up their agricultural life for the promises made by the mill owners. Accustomed to work only when the season was favorable or when the larder was empty, the Mountaineer in general is unsuited to the routine of work in mines and mills. They do not understand cooperation and are hard to handle, consequently foreign labor is being imported and the mountain man is being pushed aside.

The effect of undesirable industrial conditions being thrust rudely upon a civilization a century behind the times is alarming. The leaders in the mountains, both native and mission, deplore the rapid advance of this form of industry. No doubt many of the existing evils could have been prevented. Let the Church hasten now and establish her schools and missions and co-operate with other welfare and philanthropic agencies to remedy existing evils and save the people. Although with progress will come much of evil, along with the invasion will come opportunity, prosperity and the paving of the way for better things.

Until very recently the cotton mill has in many sections been the prevailing industry. Because of low prices of farm products and no way of getting them to market, it has been an easy matter to persuade the farmer to move to the mill villages. Unfortunately most of the work done in the cotton mills is done by women and children. The father becomes still more shiftless and indolent. Large families are crowded into small quarters with poor sanitation. Women and children work long hours in crowded rooms with poor ventilation. Laws governing Child Labor are poorly enforced. In some of the Southern states children can be hired as young as ten years. Some now have a twelve-year age limit, and night work for children under sixteen years is pretty well prohibited.

The Child Labor problem has become one of national concern, and the Federal Child Labor Bill which was approved by President Wilson, September 1st, 1916, and which went into effect in September 1st, 1917, has done much good despite the fact that it has been fought in some of the Southern states as unconstitutional. A fund of $150,000 has been provided by congress to enforce the law.



THE HOME OF LINCOLN AT THE AGE OF TWENTY-TWO IN KENTUCKY'S MOUNTAINS.

The health conditions are becoming serious. Bad housing and poor sanitation, ill-cooked and insufficient food have had their effect. The close intermarriage of families and the large use of liquor have also been detrimental to health.

It is a very delicate task to teach these people how to work and live according to modern ideas and still retain the desirable traits of their own civilization. They have qualities of mind and spirit that we would do well to cultivate, and there is a fine simplicity embodied in their philosophy that is both beautiful and inspiring.

In general the Mountaineer is becoming less and less prejudiced toward the education of the masses and more receptive to the Churches. The preparatory school and the industrial mission should have a large place as forerunners of Christian Civilization. The early attitude toward these institutions is shown in a sermon in which the congregation was told to "Beware of the fetched-on woman who come in here wearing gold watches and their shirt fronts starched so slick that a fly would slip off and bust his brains." Later a Mountaineer said, "Since these women are administering to our needs under conditions so hard that even the mountain people will not venture out, I allow as how they are welcome to stay in the mountains as long as I live."

The problems they are facing are new problems to them and they do not know how to solve them. As yet the church has but a bird's-eye-view of the situation, since most of the work has been based on a theoretical rather than on a practical knowledge of the need.

The political situation in the mountains is not yet greatly changed. Political discussions are mostly those on National issues. The feud is slowly dying out. The home is slowly changing. Many houses have windows, and some frame structures and a few brick are appearing. In most sections woman is still considered inferior to man and is still a household drudge as well as a field hand. The Modern Woman Movement has but slightly penetrated the hill section, although women are voting on school affairs in some districts.

The only way to make a useful race is to enlighten it. The problem for the church is how to bring to the Mountaineer the complete enjoyment of twentieth century civilization and Christianity. The industrial mission should have a large place in solving the problem in the mill villages. Every mission should be a Bible School, a model home, a place to train the boys in useful trades and the girls for home makers. Thus through the young people the parents are reached and the community is finally awakened. Life begins to have opportunities and possibilities and the final outcome is the establishment of the Church.

EMANCIPATION

LINCOLN AS PRESIDENT OF THE UNITED STATES.

In April, 1916, the Southern Mountain Workers held their fourth Annual Conference at Knoxville, Tenn. This meeting stressed as fundamental the need of industrial education. Their report shows the splendid effect of Christian womanhood upon the shut-in people of the mountains, the effect of daily personal association with the refined consecrated womanhood of the workers, as seen in the new and higher ideals of life and living, arousing and inspiring to effort and development,

There should be greater co-operation between the industrial and missionary forces. Many of the mill owners would be glad to introduce methods of betterment if they knew just how to go about it, while others have not yet grasped the great fundamental idea of industry, namely, that the mill which has the best welfare methods has the largest output. It has been proven over and over that it is to the advantage of the mill owner to pay as much attention to their human assets as they do to their material assets. And it is not enough to provide alone for the physical. Best results are obtained where provision has also been made for religious, educational and social training.

OPPORTUNITY FOR GOVERNMENT AID.

The mill villages of the South are almost entirely under control of mill owners. If there were some State or Federal law governing labor in mines and mills a great deal of injustice and evil would be avoided. The man or woman who must work sixteen hours a day, under poor sanitary conditions, live in a poor house with low wages and be compelled to buy at the mill store, is in no condition to cope with questions of civic or social betterment, let alone educational or spiritual welfare.

Under present conditions the only redress the mill worker has is to move to another mill town. Arthur Price says, "It is not the business of the missionary to go into politics and lobby for better laws. It is, however, his business to be intelligent on labor questions, to encourage publicly those employers who are stepping ahead of their time, to make widely known for the benefit of others any good thing that is done to spread a democratic Christianity, of which Christian Legislation will in time be the outcome."

The Government could do much in isolated sections by appropriating funds for building roads; by increased appropriations for school system and enforcing compulsory school laws. Some advance has been made in the last few years. In some sections where school lasted but three months in the year and the teachers received no training except in the country schools, they now have school six months in the year and many of the teachers receive some training in the normal department of the settlement and missionary school.

Again the Government might aid the whole Appalachian region by regulating the exploitation of the coal and timber land so that the development would be beneficial rather than destructive; aid the counties in building roads; provide means to develop stock raising and fruit growing, scientific agriculture and forestry. This would tend to save the race as a unit and open up a veritable store house of supplies to the United States. War times have given impetus to the most radical changes ever attempted along lines of agricultural industry. The diversified crop movement in the South has assumed world-wide importance. One author says, "The soil resources of the South are sufficient to enable it to feed as well as clothe a large part of the world."

The problem of the Mountaineer is not one of the discovery and development of a new race, but the bringing back, and up-to-date, a pure native American people. The solving of the problem lies, we believe, in the proper economic development of the mountains, the perfecting of the school system, and the multiplying of the various church and philanthropic agencies.

A noted Georgian says, "In all the broad reach of this land of the free there is no other field so teeming with the possibility of a clear-sighted, virile, well-balanced, glorious Americanism as is that to be found in the romantic Appalachian country."

"We are watchers of the beacon,
Whose light must never die;
We are guardians of an altar
Mid the silence of the sky;
The rocks yield fonts of courage,
Struck forth as by a rod.
For the strength of the hills we bless Thee,
Our God, our Father's God."

Junior Study--Jack-of-All Trades.

By Mrs. Albert Gordon, Chicopee, Mass.

As we advance farther in this study of Child Labor, it seems necessary for all who are interested in child welfare to have full information regarding the extent of child labor, and of the laws governing it. Literature giving facts and figures can be secured without charge by writing to the National Child Labor Committee, 105 East 22nd Street, New York City.

The conservation and protection of the childhood of America is a vital question at the present time owing to abnormal conditions resulting from the war. It is also all the more pressing since the Child Labor Act passed by Congress in 1916 has been declared invalid, because of its supposed exceeding of constitutional authority; and the passage of new measures must be secured to take the place, or more children than ever before will soon return to hard daily labor, and to heavy tasks and long hours—night and day.

Upon the Christian manhood and womanhood of America there rests the responsibility of arousing public interest in child welfare. Concerted action and earnest effort is imperative in order to secure the needed legislation regarding child labor; the necessary education; proper medical inspection; and uniform standard of laws among the states. "National action against the national evil of child labor is a national duty."

CHAPTER THREE.

JACK-OF-ALL-TRADES.

"Little Jack Horner," or, "The Story of the Cotton Dress."

"In Southern fields far, far away
Small children pick, day after day,
White cotton bolls, which are so light
That many pounds fill baskets tight."

This third story of Jack-of-all-Trades tells of the making of a little cotton dress and of the many busy Jack-of-all-Trades who work upon it, before it finally reaches the last little Jack who finishes it by wearily pulling out the basting threads.

Suppose we take a little journey with the author of our book first to the sunny Southland—"de land ob cotton"—where the cotton grows on bushes. Here in these great fields we see many a colored "Mammy" with her flock of little children picking the fluffy cotton bolls and piling them into great bags fastened to their shoulders, and made so long that they reach way down the back and drag along the ground. Many little white children are also at work filling these bags, dragging them up and down the long rows of bushes.

Many are too young and too tiny to work out there all day in the hot sun, for some are even babies of four and five who can pick from eight or ten pounds a day to thirty pounds. “An older child of ten can often pick *one hundred* pounds. Think how many monotonous bendings and stuffings must go into the bagging of one hundred pounds of a fluffy mass like cotton! Think of the emptiness of a mind engaged in gathering together this nothingness all day long, from blistering August to bitter December.”

A SOUTHERN COTTON FIELD.

It has been the earnest wish of many thoughtful people that these little children, both white and black, might have a chance to go to school and learn something else than to just pick cotton, so many churches have opened schools in the southern cotton field country where these little Jacks-of-all-Trades might learn not only to read and write, but also to sew and cook if they are girls, and to do carpentering and farming if they are boys. When the children who are taught in these industrial schools grow up, they become useful men and women who are able to do many things honestly and well, because they have been taught how.

But these fluffy bolls of cotton must be made into cloth for the little dress, so we continue our journey, and visit one of the cotton mills where the cotton is spun into thread, and there woven by the big looms into the great bolts and bales of cloth. We will probably not have to travel a very long distance, as there are many mills in the Southland not far from the fields of cotton.

Suppose it is noon-time when we reach the end of our journey, and we watch the crowd of workers pour out of the doors. Tired and dusty looking men and women are these, and with them come a large number of weary little children covered also with fine flakes of lint and wisps of cotton from the spinning and weaving. And some of them are so young.

Perhaps some of these children have

not lived very long in this mill town, dingy with smoke and soot from the factory chimneys. Perhaps they have only recently moved from their little cabin on the steep hillside to one of the nearby mountains, because their father and mother had been told of the big wages they could all get in the great mills, and of the pleasant home with neighbors all around, and of the schools and churches they could attend, if they would only move down to the mill town in the valley.

They had been very poor in their lonely mountain home, for nothing would grow easily on the rocky hillside farm, so these stories sounded very attractive to the father and mother.

They were told that the work in the mill was so pleasant that the children could earn money as well as the parents, and it would seem like play.

But they found the work in the mill neither easy nor pleasant. Even the little children had to get up in the morning at half past four when the whistles blew, and hurry away to the mill where they worked all day in the hot moist spinning room.

Perhaps little twelve-year-old Jack is a "doffer" who takes the full spools off the frames, and puts empty ones in their places, and his little eight-year-old brother is a "sweeper" sweeping the lint from the floors. But little ten-year-old Jill and the three younger sisters have the hardest jobs as "spinners," for they have to watch the rushing threads and reach and tie the broken ends as they pass over the looms. Eleven hours a day many of these poor little Jacks and Jills have to work, "doing one monotonous, dreary thing minute after minute; abusing their eyes in watching the rushing threads, dwarfing their muscles in an eternity of tiresome movements, ruining their lungs by breathing flecks of flying cotton, often catching their fingers in the machinery, often falling sick and even dying because damp moist air and lint are so bad to breathe."

It is hard to think of these little Jacks-of-all-Trades, hundreds of them, spinning and weaving our cotton cloth for dresses and towels and sheets.

But many earnest people are trying to help and change these conditions by having better laws made so that children will not be employed in these great mills, and can be able to attend school and have play time as other children.

Many churches have opened schools in the mountains near the lonely cabin homes so that the children can be taught. Here the little Jacks can learn many things about work, and especially about farming, so they can raise better crops on the hillside farms; and the Jills can learn about housekeeping, nursing, sewing, and teaching. So, perhaps, some day the mountain families will not want to go to the mill towns, while the fathers and mothers in the mill towns will have better wages and send their children to school instead of to the mill.

Now that the cloth is woven, and possibly dyed a beautiful color, it is ready for the making of the little dress. We continue our journey to some large city where we enter a busy garment factory. Here the great bolts and bales of cloth are cut up by the expert cutters into all sorts of shapes and sizes of garments. Rapid basters baste various parts together, rushing sewers stitch up seams on machines. Very quickly is the little dress finished, all but sewing on buttons and pulling out basting threads.

Many of the people who work in the garment factories are those who came across the seas from lands where they had been very poor, but who thought that when they would reach America they would be rich. They found, however, that wages were not so large as they had imagined, while expenses were heavy in the new country.

In one of these factories worked Ivan, (Russian for "John") who came from Russia, and he and his wife, Rebekah, were very poor. In order to bring more money into the home, Rebekah went to the factory with many other Jewish women and carried home huge bundles of dresses and other garments to be finished by having the basting threads pulled out and the buttons sewed on.

So now we come to another little Jack-of-all-Trades who is the sleepy

"Little Ivan Horner
Sitting in a corner
Pulling out basting threads,
He pulled with his thumb, which helped him
some,
As he dreamed of pillows and beds."

And busily working with the others of the family, our missionary always found him when she came to call. They all loved this gentle, kind missionary who came to see them week after week, teaching them to read English from the Bible. One day little nine-year-old Leah met her in the dark hall way and said: "Sooner I looks on you, Lady, I has an awful glad. I ain't never to kiss mit a 'merican lady yet, und I has love mit you!" And the missionary kissed her and they were always friends.

So she comforted and helped and loved them and every Jew in the tenement knew that this was a different "Krisht" (Christian) from those they knew in Russia.

Soon they began going to the "Krisht" mission, the church mission settlement where Leah was in housekeeping classes, and Isadore, Josef and Ivan in basket-ball and story telling classes.

One day little Ivan said to his mother: "I tells you some things. You can't for to have a mad on Jesus when all times He has such loving feelings on us."

When we visit the large stores in the cities, and see the piles of finished garments ready for wear; the dresses for the girls and the blouses for the boys, we should remember the many unseen tired little Jacks-of-all-Trades who have worked upon them, picking the cotton in hot fields, spinning and weaving the cloth in noisy mills, or finishing the clothes in crowded tenements.

Let us pray for them, and do all we can to help in sending missionaries to teach them, and love them, and tell them of the love of Jesus.

Adapted from "Jack-of-all-Trades" for use in Junior Studies, 1919.

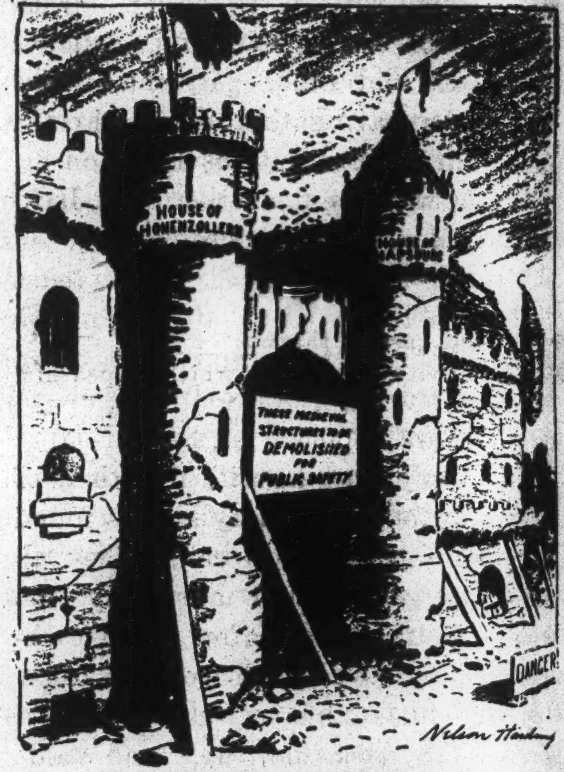
EVILS OF AUTOCRACY AS EXHIBITED IN THE HAPSBURGS AND HOENZOLLERNS.

By Rev. Kenneth MacKenzie, Glasgow, Scotland.

REV. KENNETH MacKENZIE.

NOTE:—An address delivered on occasion of graduating (May, 1918) from Xenia Theological Seminary. Rev. Kenneth MacKenzie sailed December 8, 1918, with the India party for India as a missionary. This paper was solicited for publication by the editor of the Women's Missionary Magazine.

"FACTS ARE chiels that winna ding," so an old Scotch saying expresses the thought that "Facts are stubborn things." The President of the United States in what must now be cherished as one of the most memorable utterances of history, his address to Congress on April 2nd, 1917, made some statements which he as representative of the world's greatest democracy, proclaimed as facts. He announced that our object in entering the war against Germany was, "To vindicate the principles of peace and justice in the life of the world, as against selfish and autocratic power." He declared that the menace to the world's peace and freedom "lies in the existence of autocratic governments, backed by organized force which is controlled wholly by their will, not by the will of the people," and that "a steady concert for peace can never be maintained except by a partnership of democratic nations," since "no autocratic government could be trusted to keep faith within it or observe its covenants," hence, "the Prussian autocracy was not and could never be our friend."


HOUSE OF HOHENZOLLERN
HOUSE OF HAPSBURG
THESE MEDIEVAL STRUCTURES TO BE DEMOLISHED FOR PUBLIC SAFETY
DANGER!
Nelson Harding

"BUILDINGS CONDEMNED."
(From the Eagle, Brooklyn, N. Y.)
Courtesy, The Am. Review of Reviews, N. Y.

He stated that we were now to accept the gauge of battle with "this natural foe to liberty" and that we would if necessary "spend the whole force of the nation to check and nullify its pretensions and its power." He referred to the German government as "an irresponsible government which has thrown aside all considerations of humanity and of right and is running amuck," and he declared that the war was a war for democracy and elementary human rights, and for the liberation of the people, including the German people themselves.

One year has now passed since these words were spoken and there has been no retrenchment of a single statement, nay, they have been followed by action. Action of the most stupendous magnitude that has ever been undertaken in the history of the nation.

An army has been raised (not of several thousands as military experts would have suggested a few years ago) but an army of several millions of the flower of American manhood. All the resources of the country have been organized; shipbuilding yards, munition factories, aviation factories, and other factories for the manufacturing of the commodities of war have been established. Financial schemes have been launched involving amounts which would make a banker of "El Dorado" stare in amazement. Food conservation campaigns, liberty loan campaigns, thrift stamp campaigns, Red Cross compaigns, and every conceivable plan that human engenuity can devise have been introduced. The president's words have been indeed followed by action, action of the most prodigious kind; but we would pause in the midst of the din of all this human effort to remind ourselves of the issue at stake. What is it all for? Are we merely following Shakespeare's good advice? "Strive not to quarrel, but being in see that thou come out of it with honour," or is it merely, as the man in the street will tell you, "To lick the Kaiser." Was the president of the United States uttering mere platitudes when he declared that the menace to the world's peace and freedom lies in the existence of autocratic government? Is autocracy as exhibited in the government of the Hoenzollerns and Hapsburgs really detrimental to the peace and freedom of the world, or is it merely national or party political bias for us to maintain the standards of democracy, or would we reason like the old farmer

This American soldier, who is looking at the ruins of a bridge after the German retreat from Chateau Thierry, is typical of tens of thousands who are seeing things with wondering eyes as the armies advanced to the fringes of Germany.
Courtesy Am. Review of Reviews.

CAMBRAI AT THE MOMENT WHEN BRITISH TROOPS ENTERED
(This picture shows vividly the extent of destruction in cities and villages in the war zone. At the left
Courtesy Am. Review of Reviews.

who after seeing a giraffe for the first time declared, "There ain't no sich an animal."

I trust that this treatment of the subject, "The evils of autocracy as exhibited in the Hoenzollerens and Hapsburgs" may reassure us of our position and allay any fears if there be any fears as to our attitude towards autocracy.

It is not my purpose, however, to trace down from its source the stream of autocracy under these governments. There are stages in its progress when it may have appeared like a promising rill, clear and sparkling, but as it winds its way along the course of history carrying with it the sediment and debris of unsubstantial foundations, it has become more and more sluggish until it has become a stagnant pool from which there is no efflux to human progress. I will therefore confine my investigation more particularly to recent history, dealing especially with the evils of autocracy as they are exemplified in the government of Germany.

There are three questions which I propose to ask in dealing with the subject. Questions which in my judgment can be set down as a test of any form of government. First, what is the attitude of that form of government towards its own people? Secondly, what is the attitude of that form of government towards other people? And as a logical conclusion, what is the attitude of that form of government towards God?

It will be well at the outset of our enquiry to have clearly before us what constitutes a state, and perhaps one of the clearest definitions which can be given has been expressed in the following poetic form:

"What constitutes a state?
Not high raised battlement or laboured mound
Thick wall or moated gate,
Not cities proud with spires and turrents crowned;
Not bays and broad-armed ports,
Where, laughing at the storm rich navies ride;
Not starred and spangled Courts,
Where low-browed baseness wafts perfume to pride,
No—men, high-minded men,
With powers as far above dull brutes endued
In forest, brake, or den,

THE CITY, ON THE HEELS OF THE RETREATING GERMANS
is the city hall, used as a German military headquarters. Around the square were once prosperous shops)

As beasts excel cold rocks and brambles rude;
Men who their duties know,
But know their rights, and, knowing dare maintain
Prevent the low-aimed blow,
And crush the tyrant while they rend the chain,
These constitute a state."
(Sir Wm. Jones).

Autocracy does not recognize government of the people, by the people, and for the people, nay rather the policy of the Hoenzollerns and Hapsburgs has been government seldom of themselves but certainly by themselves and for themselves. I think Luther must have recognized this weakness when he expressed himself in these words, "Germany is like a fair strong steed which has all the fodder it needs, what is wanting is a good rider. Germany has strength and people, but it wants a good head and ruler." That is what is the matter with Germany today. "It wants a good head and ruler," and they never will have one until autocracy has been overthrown.

The autocratic form of government stifles the voice of the people, the people have practically no say in formulating the laws of the countries. "The laws that govern the German Empire are made by two bodies—the Bundesrat and the Reichstag. The Bundesrat of which we in America hear very little, is the most powerful body in the Empire, far more powerful than the Reichstag of which we hear a great deal. It possesses legislative, executive and judicial functions, and is a kind of diplomatic assembly. It represents the states; that is, the rulers of the twenty-five states of which the Empire consists. It is composed of delegates appointed by the rulers. Unlike the Senate of the United States, the states of Germany are not represented equally in the Bundesrat but most unequally. There are 61 members. Of these Prussia has 17, and the 3 votes allotted to Alsace-Lorraine since 1911 are "instructed" by the Emperor. Thus Prussia has 20. Bavaria has 6, Saxony and Wurtemberg 4 each, others 3 or 2, and 17 of the states have only 1 apiece. The members are really diplomats, representing the numerous monarchs of Germany.

"They do not vote individually, but each state delegation votes as a unit and as the ruler orders it to. Thus the votes that Prussia controls are cast always as a unit, and as the King of Prussia directs. The Bundesrat is in reality an assembly of the sovereigns of Germany. It is the most important element of the legislature as most legislation begins in it, its consent is necessary to all legislation, and every law passed by the Reichstag is, after that, submitted to it for ratification or rejection; thus, the Princes of Germany have an absolute veto upon the only popular element in the government, the Reichstag. Much less important than the Bundesrat is the Reichstag, the only popular element in the government of the Empire. It consists of 397 members, elected for a term of five years by the voters; that is by men 25 years of age or older. The powers of the Reichstag are vastly inferior to the power of the House of Commons, or the Chamber of Deputies, or the House of Representatives. The Reichstag has no power to make or unmake ministries, in other words, to control the executive, the Emperor. It may reject the measures demanded by the government, it may vote what amounts to a lack of confidence in the Chancellor, but to the Chancellor it makes notoriously little difference. As long as he enjoys the confidence of the Emperor he continues on his way."

Thus we can easily see that with such a form of government there is no free channel for the expression of the voice of the people. True there is a form of government, but the Kaiser is the real substance.

Autocracy fails to see with the eye of the poet, that:

"A Prince can make a belted knight,
A marquis, duke, an a' that:
But an honest man's aboon his might,
Gude faith, he wanna fa' that;
For a' that, an' a' that, their dignities an' a' that
The pith o' sense, an' pride o' worth
Are higher rank than a' that."

But autocratic governments are not content with merely suppressing the voice of the people. Any people with the good red blood of liberty and freedom freely flowing in their veins will one day rebel against tyranny and slavery, and the Hoenzollerns and Hapsburgs have not failed to take this into account and so in order that their own interests might be furthered, they have acted the part of the physician who wishes to have the patient wholly under his control, and they have injected into the veins of the people hypodermics of their deadening concoctions of false ideals and false teachings. They have been taught in Germany that "Might makes right," that "The law of the strong holds good everywhere." They have been taught that "War is not merely a necessary element in the life of nations, but an indispensible factor of kultur in which a truly civilized nation finds the greatest expression of strength and vitality."

(To be concluded)

FOREIGN CORRESPONDENCE

EGYPT

NEWS FROM THE "WITNESS."

October 22, 1918.

My Dear Friends:—

Since my last letter was written to the Magazine, our place of work has been changed, and I now write from the Mission Boat "Witness." This is the mission's newest boat and her place of work is in the district farthest south in Egypt.

When we left Cairo our objective was Aswan, with a few short stops along the way. Our plans seem to be very good as long as the Lord sends us wind to carry us on, but we have found that our times are not in our own hands these days. A fine wind will carry us on beautifully, while we plan the work before us and think that all is going nicely, when suddenly the wind drops and we stop! We find that it is best to make no promises ahead and thus save ourselves the embarrassment of not being able to carry out our promises.

However, these enforced stops afford us opportunity for preparation for the days and nights before us, and also gives an opportunity to serve wherever we may be caught. Once we were caught by a small village of one thousand persons. The Omda of the town called upon us and his call was returned. The village is entirely Moslem and so backward that they did not know anything about the present war situation, except that the Government still took of their residents for service in the army or for the Government in some way. These uneducated Moslem people treated us kindly and we hope that we have made friends with them in reality.

In taking up a new work one feels more or less the responsibility of getting properly adjusted to it, and often wishes for the advice of those who have gone before and who know all of the circumstances in the different places, and how best to deal with each. So far, we have found much to encourage us, in the workers doing well and trying to push forward, even though some of them find it difficult in these strenuous times.

In one town where there is an evangelical membership of eighteen persons, the workers have opened a school for girls. They collect what they can from the pupils and one well-to-do member has promised to pay the balance of the expense. They are all very enthusiastic over it because they feel the need of it. And it was a real pleasure to see them trying to meet their own need.

The people tell us that the river is unusually low for this time of the year, which makes the work of irrigating much harder, and also they think that the weather is unusually hot for this time of year. We also feel the heat, through the day very much, but the evenings, when we can be on deck are beautiful. With the setting of the sun comes a cooler air, and also presents a picture which certainly can not be surpassed by any, unless it be of the rising sun. The numberless shades of tinting on sky and water simply fills one with inexpressable admiration, and at the same time with a feeling of awe.

The same Hand that changes the red-muddy waters of the river to the beautiful picture of the evening and a little later to a silver sheet under the bright moon-light, can change me to suit His purpose if I am as pliable under His hand as are the waters of the river.

One of my great blessings is that the "Witness" is such a smooth-going boat. This adds much to the comfort of her passengers. Altogether she is very nice and we are feeling quite at home here already. Thankful to be so comfortably fixed we are anxious to be used and used much for the great need weighs down upon us.

Your friend,
MAY ROSE HART.

THE WORK IN KARMOUZ, ALEXANDRIA.

Karmouz school is situated in one of the densely populated districts of the city, which has felt little of European influence. The school is well attended. We have a number of new pupils this year and find our school is almost too large for the teaching staff.

Many of the pupils are very poor and pay no tuition, but we always encourage them to pay something if it is only five cents a month, that they may appreciate what they receive. In these war days the wage earning people of Egypt find it difficult to live. We asked why some of the girls had not come back at the opening and learned that they had the Spanish fever and had no money with which to buy medicine and nourishing food. Some of the fathers earn only $5 or $10 a month. In peace times they could live on that, but since food prices have raised many of them practically live on native bread, a native bean and fruit and the children seldom if ever have milk and eggs. If the fathers are merchants or farmers they are able to provide more for their families now than in peace times. Trade has increased with the large number of troops stationed here and the Egyptian merchants and farmers are prosperous.

Our pupils range from the ages of about five to fifteen years. Most of the lessons are in Arabic. The older girls have some English lessons to prepare them for entrance into our Central Girls' School, but many of them go through life with no more education than they receive in this school because of early marriages. We have one girl eleven years of age, who is engaged and expects to be married soon. When we see so many ignorant mothers, who cannot read and have had no religious instruction, we feel thankful we have the girls in school for even a short time.

The girls love the school and it is one of the trials of their life to have to leave it. They would rather be in school than at home. They come early in the morning and have to be sent away from the building in the evening.

The girls are usually much interested in their Bible lessons and even the little girls of six years of age are being taught to lead in prayer in their classes. The Sabbath School has been well attended. The girls have had the Thank-Offering in mind since the beginning of school and are busily crocheting in their sewing classes and free time for it.

There is a women's meeting at the school once a week which many of the mothers attend. They listen attentively and sometimes speak and pray. We see outward manifestations of the work of the Holy Spirit in many of their lives. As I look into the future I see many such Christian mothers and teachers. Let us pray that these consecrated mothers and girls may be greatly used in the work of the Kingdom.

FLORENCE A. HUTCHISON.

THE DRIVE AGAINST INTEMPERANCE IN EGYPT.

The serving of drinks at weddings, feasts, engagements and baptisms is one of the great evils which has come at least in part through the contact with Europeans.

The word "Frangy" is an adaptation of a French word which has come to mean foreigner. To many of the unlearned, the drinking of wines and intoxicating drinks is always associated with the "Frangy person." It is a surprise to them to find a "Frangy one" who does not follow this custom.

In the desire of so many Egyptians in the cities to be considered in society, the serving of liquor in the tiny wine glasses, and having engagements and weddings on Sabbath has become the popular thing to do as they consider this the foreign custom.

Not long ago, the teacher of Arabic Grammar, a Moslem Sheikh was to be engaged. The future mother-in-law came to invite the friends to the engagement for the following Sabbath. When told the missionaries do not attend such things of Sabbath, she replied, "All the 'Frangy people' make them on Sabbath."

At the engagement of a graduate of the American Mission School, wines flowed freely. Although the girl herself does not wish it, she has not come to the place where she can see the necessity of taking the pledge. As the wine was brought in, she said to the writer, "Here is something you will not be pleased with" and later on said, "but we must serve it, do you not hear everybody asking for it?"

A year ago, the weddings of three of our Christian girl graduates were to take place, graduates of the biggest American Mission boarding school for girls. Naturally those deeply interested, were anxious that the families of these girls would see the question of prohibition as the girls themselves had learned to see it. All the pressure possible was brought to bear on the question. In one family to no avail, in the second the girl was given strength to stand firm. Her wish was respected. No liquor was served either in her home nor at the home of her fiance. At the latter place one of the missionaries was asked to explain the reason for the absence of the liquors at the buffet and some of the guests took the occasion to make temperance speeches, among them prominent Mohammedans. This was a real victory for in this country a young Egyptian girl rarely dictates to her parents.

At the third wedding, the bridegroom, a rising young lawyer and a total abstainer had told his mother if wine was served he would not be present. His senior partner, a prominent lawyer was determined that wine should be served especially as the governor and other prominent persons were to be guests. During the wedding feast he spoke to the host about it and was told there was no wine. He immediately sent to his own home and offered it to His Highness, the governor, who being a Moslem is forbidden by the Koran to drink. To the delight of all the temperance advocates present, the governor refused the wine.

These incidents show the result of the drive against intoxicants going on in Egypt through the American Mission Schools. In the girls' schools this has been along three lines: To have more temperance teaching in the schools. To have temperance entertainments and pledge signing in each school. To get our new literature.

More than 420 pledge signers are reported in our schools. In Assiut one girl succeeded in securing 26 signatures to pledges working among her own brothers, friends and boys of the Government School. Many interesting incidents of work done by girls might be cited, one will suffice:

At the Easter Feast wine flows freely. Many who know it is wrong to serve it are afraid their friends will consider them stingy if no wine is served. So rather than be laughed and jured at they follow the custom of society. A friend was calling in the home of two Alexandria girls. She brought some of beer dainty feast cookies. She offered them to one sister who refused to partake much to the surprise of the guest. She exclaimed, "They are clean! Why don't you taste one?" As she offered them to the second sister, the elder said in English, "Those have wine in them." A younger brother overheard the conversation and refused also. Later both brothers, pupils in government schools, asked their sister to let them sign the pledge.

Another story told by a member of the Young Men's Christian Endeavor Society. At a Coptic wedding, he was urged by all his friends to drink, even the Coptic priest would accept no refusal. Finally the young man put his hand in his pocket and pulled out his pledge and showed it to them. The old priest respected the pledge and let him alone.

These isolated instances serve to show which "way the wind blows" amongst the more intelligent population of Egypt on the temperance question. It is true that only a beginning has so far been made, but even now in many parts of the country, a man's refusal to drink would stamp him as a Protestant Christian in the eyes of his acquaintances.

When the manhood of the country has begun to stand against the custom of many years standing, we can well hope for better days in the temperance cause in Egypt.

LAURA B. WALKER,
Luxor, Egypt.

TEACHERS IN MISSION SCHOOLS IN EGYPT.

It was in February, 1914, that the responsibility of the Haret-es-Sakkain School for Girls became mine. I found the school with two Syrian and four Egyptian teachers, the latter all the products of the school itself. Perhaps you would be interested to hear something of how and why these Syrian teachers happened to be in Egypt. Their story will serve to illustrate the intimate connection existing between our missionary work in Egypt, and in other Arabic-speaking countries. Their parents were members of the Protestant Church Mardin, Asia Minor, and they were educated in the American Mission (Presbyterian) School of that city. Both families had suffered much persecution from the Turks on account of their religion, culminating in a terrible massacre which occurred in the year 1896 in which several of them were killed. After this massacre the families both decided that they could no longer live with safety in Mardin, and therefore moved to Egypt. Since their coming to Egypt, two sisters from each of these families have been employed as teachers in the Haret-es-Sakkain School.

The head-teacher was Miss Malaka whose sister had also been a teacher in the school for a number of years, but it is the story of the other Syrian teacher, Mrs. Julia, with which we are now concerned. During the massacre in Mardin, she witnessed the murder of her husband and her infant son. Her eldest son was absent at the time, and so escaped, but she and her second son were taken prisoners. He, however, was soon separated from her, and to this day, she does not know what became of him. She, in company with some other women, were taken as captives to a large Turkish harem. After some weeks of good behavior several of them were given permission to walk outside. One evening a horseman passed by and dropped a note at Mrs. Julia's feet, which read, "Be at this place the same hour tomorrow." The next evening she and a couple of her friends were at the appointed place, when a party of horsemen suddenly appeared, picked them up and carried them off without being discovered. Thus they were restored to their friends, who had traced them to the harem and had sent the horsemen to their rescue. With what joy and thanksgiving to God were these women re-united to their families! And what was the mother's joy when she found her eldest son safe and well with her friends!

Shortly after coming to Egypt, Mrs. Julia began her work a teacher in the Haret-es-Sakkain School where she continued until the spring of 1914. At that time she found her health so impaired that on the advice of her physician, she decided to re-visit her old home at Mardin. She requested that her younger sister be allowed to take her place for the remainder of the school year, and to this I consented. So it came about that after this long absence, Mrs. Julia was back in Mardin when the present war began. She has been cut off from all direct communication with her family; the only way to get word to them was through a brother in New York City. Another massacre was reported to have occurred in Mardin and for months her friends in Cairo were in suspense as to her safety. This report was that the Protestant community, even including some Americans, had perished. It was only this last spring of 1918 that a letter finally came assuring Mrs. Julia's relatives of her safety; how she escaped is still an untold story. Her son, a student in Beirout College, was spending his vacation in Egypt at the time war was declared, and dared not return, knowing the probability of his being forced to serve in the Turkish army.

Here he found employment as an interpreter in the British army.

It was strange Providence that prevented Miss Malaka, my head-teacher, from also being in Mardin at the outbreak of the war. She was only prevented from carrying out her proposed visit to Mardin by the spraining of her ankle early in her vacation in Syria. Had it not been for this sprained ankle, so hard to endure at the time, she, too, would doubtless be with Mrs. Julia today, but her plans were frustrated. So when the rush came to get out of Syria because of the war, she was able to get to Beirout, where, with great difficulty, she secured passage on a boat and landed at Alexandria. Thus she was restored to her family and permitted to continue her work as teacher in our school. Only in June last, did she and Mrs. Julia's sister, who substituted for her, conclude their work in our Haret-es-Sakkain School, the former after eleven, and the latter after four years of service.

The above account shows how some of our teachers have been kept in Syria by this war. There are also quite a number whose families are back in Syria, and they are here alone. So imagine, if you can, the glad hearts of these separated families, who are now, since General Allenby's recent victories, receiving the first news of each other after months, yes, in some cases, years of silence. Because of this, a great voice of thanksgiving goes up to Him. Him the Ruler over all the earth, who has given the victory. May He soon grant peace!

On June 28th our school closed, with an entertainment given by the pupils of our school, chiefly by the graduating class of seven girls. Would you like to see this class of seven, with the head-teacher and the missionary? (See page 424 this issue). A. M. McCONAUGHY.

EXPERIENCES OF A CONVERT FROM ISLAM.

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Somewhere about the year 1890, a Moslem lad entered the Azhar University in Cairo. He was the usual type of student, the eldest son of a respected and bigoted family, proud to have made a start towards the position coveted by all good Moslems, and to bind the badge of the Sheikh (or Elder of Islam)—a clean white scarf—around his red tarbush or turban.

During thirteen years he attended the courses of this famous school of Islam, whose students number nine or ten thousand from all parts of the world, he gained the first and second diplomas of Moslem learning. Somewhere near the close of his studies, one of his teachers, who occupied the position of Grand Mufti (Official expounder of Mohammedan law) in Egypt, arrested the attention of his pupils during the course of lectures on the "Science of the Unity of God" by a remarkable utterance. He said, "The Moslem denies the crucifixion of Saidna Aisa ('Our Lord Jesus'), but the Christian believes it. But should the Moslem believe it, a reason which I am unable to explain to you." This was a strange admission from a leader of Islam. Later, the lecturer died suddenly, under circumstances not free from suspicion of foul play.

Our young friend, A. T.——, was sufficiently impressed never to forget the words, and he bought a Bible, but did not read it.

He left the Azhar without taking its final diploma and entered a higher educational school, the Madrasset Dar-ul-'Ulum, for the training of judges of Islamic law.

After two years here there was a great stir in Cairo over the weekly lectures at the American Mission buildings of one Mikhail Mansur, a convert to Christianity from a Moslem family of good standing and a former teacher of repute in the Azhar—a fact impossible of belief by pious Moslems. A. T—— and his companions determined to go and hear the man with such an extraordinary claim. They were greatly excited, and quite confident of being able to answer him, and of proving false all that he said. Week after week they attended,

A. T—— and his companions determined. A. T—— bethinking himself of his Bible, and carefully studying it to be able the better to understand and refute the preacher's position. They diligently prepared their replies, and their behaviour in the meetings was rude and rough in the extreme, and they did not hesitate openly to insult Sheikh Mikhail Mansur. His invariable gentleness and patience, however, impressed them somewhat. Once they even made their plans to kill him, and, humanly speaking, he only escaped by chancing to return home by an unusual route.

For two years this went on. A. T—— becoming more and more absorbed in polemical strife and neglecting his school work, because he could think of nothing else than the great question of the truth or falseness of Christianity. It was for no use for him to continue at school, so his father bade him leave and return to his own village. Here, by rights, he should have occupied the position of Imam (leader) of the Mosque, but to his father's chagrin, he got one of his cousins to do the duties for him, surrendering the pay attached. Either then or later he was assistant teacher in a private school, run by a Copt.

The Bible had begun to take possession of him—first, the Old Testament, for he considered, as Moslems believe, the New Testament to have been altered by the Christians, and therefore of little value. Someone gave him a reference Bible, and also a commentary on the Book of Genesis, and he found how the Old Testament is fulfilled in the New. He no longer prayed the Moslem prayers, but at the time of prayer, with eyes wide open, intreated God to make him understand, and he would take his Bible into the fields and pore over its pages.

Such verses as Psalm LI:10, "Create in me a clean heart, O God," and Ezekiel 36:26 took hold of him. "What is the new heart?" he asked himself, and he was too proud to ask anyone for an explanation. When he read 2 Cor. 5:17 and John 3:3-7 he understood. Romans 10:9-10 also struck him, and he committed to memory the parables of the Prodigal Son and the Pharisee and the Publican, perceiving the great difference between the freedom of Christian prayer and that of Moslems, which never varies, morning, noon and night, year in and year out. He cannot single out one particular promise which let the Light of Life into his dark and troubled soul, "About 500 of them helped me greatly," he says.

Hard things also he discovered in the Christian faith; for instance, "In the Name of the Father and of the Son and of the Holy Ghost," seemed rank "Kufr" (assertion of plurality of Gods). So he went back to ask a very old and learned Moslem what he thought of the words. This old man made him promise to tell his answer to no one, not even to his son. He then explained that the word "and" in passages speaking of God, is not intended to gather together several different beings, but simply attributes so that in those formula the One God is revealed in three aspects. A. T—— was so very much comforted by getting this explanation from a learned Moslem that he bent and kissed the old man's hand in deepest reverence.

Another to help him was a French Roman Catholic priest, a much-respected man, whom he was never able to treat with the rudeness which he had shown to Sheikh M——. He also became very intimate with a Copt, an assistant Police Officer, who introduced to him "East and West," the monthly Arabic magazine of the Church Missionary Society. When he had received this for two months, the Post Office employees, all Moslems, informed his father that his son was receiving Christian literature and was about to become a Christian. So the father received all that came to him by post, but he visited the C. M. S. in Cairo, the Rev. R. MacInnes (now Bishop), and Sheikh B——, a convert Moslem from Syria, and the Rev. Dr. Kruidenier, of the American Mission, in a town near his own home. Afterwards he heard of "Beshair-el-Salaam" ("Tidings of Peace"), the Arabic magazine of the Egypt General Mission, and a Coptic Assistant Postmaster having come who secured for him his correspondence, he asked for it to be regularly sent, and he wrote to Mr. Swan, and also visited him.

The struggle in his mind increased in intensity. His own account is that from 1904 to 1911, he was enquiring. In 1909 a certain amount of light and faith came to him, but not till 1911 was he converted. In 1909 he suggested to Mr. Swan being baptized, but as he wanted to be taken away from his district secretly and in disguise, he was plainly not ready for the open confession of Christ. Step by step he came on, till at the end of 1912 his Moslem friends realized that all that he said was nothing more or less than Christianity, and a storm of persecution arose, at first petty, then violent. His clothes were taken away, his Bible burnt. His father attempted to poison him. His uncle shot him, the bullet entering his leg. His father told him to make his choice between his fortune (some £2,000 in value) and his faith, and with the chief men of the village actually entered his private apartments in the house (his harim, or wife's rooms), a terrible insult in Islam, to search for incriminating papers. His wife, a little woman of great spirit and with a quite unusual (among Moslem) love for her husband, boldly stood up to them and threatened to kill both the headman and her father-in-law if anything happened to her husband. Then they engaged a man to write threatening letters to the Khedive and Lord Kitcherner, who, when arrested was to give as his excuse that he was the tool of A. T——. But the wife of this man had been befriended by A. T——'s wife and told her where these letters were. She went to the house with a tool, broke open the bureau, and carried off the letters.

In February, 1913, the headmaster of A. T——'s school wrote to Mr. Swan purporting to pity him, and offering to receive and pass on to him all his correspondence. Though a Copt, Mr. Swan did not trust this man and thinking besides it was time to help A. T—— to other opening, lest his life should be taken, he got a missionary friend to send an evangelist to his village to bring him away if possible. A. T—— guessed the purpose of his visit and took him to drink coffee at his house. Then the two men went for a stroll in the fields, which lengthened out till they reached a railway station other than that nearest his home. They took the train to Cairo and A. T—— was free!

His next months were passed as Schoolmaster at the Egypt General Mission Station of Belbeis. He went backwards and forwards to his home without fear, and in spite of blows and abuse, and one of his brothers, also an Azhari Sheikh like himself but who had remained till he gained his final certificate, visited him in Belbeis, and came under some measure of the working of the Holy Spirit, for he was willing to kneel and pray. An Evangelistic hint mission held in Cairo that winter further influenced him, so much so that he actually sought a private interview with the Rev. W. L. McClenahan so that he might have prayer with him. His wife, however, was so worked upon, that she turned against him and, even, it would seem, attempted herself to poison him. One day she set a tempting dish before him. He offered a a morsel to their eldest boy, whereupon his mother snatched him up hastily and took him away. But his father was trying to win him back by soft words, and even read the Bible which before he had bitterly cursed. In October, he got his son somewhat into his power by financing him in a law case. He got up against him to prove that he had been guilty of denunciation of Islam, a very serious crime in the eyes of a Moslem judge, on condition that he would not return to Belbeis. He promised this "by his right hand"—a solemn and binding oath. He was acquitted of the charge.

It seemed as if he were going to be like many other Moslems, who got a certain distance but then find the price is too great for them to follow all the way, for we heard little more of A. T—— until on July 3rd, 1915, he turned up at the house of the Rev. W. L. McClenahan, in Cairo, asking to be baptized. His baptism took place that very day, he taking the name of Abd-el-Masih el Tahir—the Servant of Christ the Pure One.

He straightway returned to his home, confessing all, and a new series of persecutions more and more violent began. Another attempt to poison him would have succeeded, but for the indefatigable efforts of a chemist and one of the American missionaries, who worked with him all night to get him over the effects of the drug. This missionary thought it was not safe for him to stay at home, so in October sent him to Mr. Swan in Zeitoun. His wife had got over her anger, but his father looked for nothing but the ordinary Moslem custom that she would divorce her husband now that he was openly a Christian. He kept the three children himself, and sent her to her mother's house, her father being dead. By and by, she went to stay with a sister, who with her husband, an elderly Moslem of excellent character, seems to have held the ordinary opinion that marriage is binding and the wife's place with her husband! "He has become a Christian, has he?" they said, "Let him become a Christian! Christians are good people. Do we not get our land from them and our employment?" And so these good people befriended Um Abdu. Abd-el-Masih got a letter telling him to meet his wife on a certain day. His father had gone away on business. The sister went and brought away the children to their mother. Her husband met them as arranged, and they all came away together in safety, in December, 1915.

The whole story cannot be told of the subsequent two and one-half years with their loneliness and poverty and contempt cheerfully borne for Christ's sake.

In March, 1916, the brother mentioned above was baptized, but he was not really sufficiently grounded for the step, and by the end of the summer, poverty and hardship had so told on him, that he returned home and there he is still—an unhappy and distrusted Moslem, and anything but a satisfactory Christian! In April, the father arrived at their poor lodging, bringing temptation for his daughter-in-law. In her own right she is entitled to a share of the proceeds of her father's land. This, a whole year's portion, the father-in-law brought with him to tempt her to go back with him. Alone she faced him refusing. Her boy cried to go with his grandfather. As the eldest grandson, he had been much spoiled. Probably it was only his father's return at that opportune moment which prevented his being carried off. In November, Um Abdu was also baptized. But the strain of poverty has also told on her. There is little to help her, seeing she cannot read, and she has not gone forward in spiritual things as her husband has. Twice she has been brought before Moslem councils to try and get her to agree to a divorce, in which case the relations would get the children into their hands, for she would be their legal guardian till they were twelve years of age. But her answer is invariably, "My husband is a Christian, and I wish to be what he is. I am living with him of my own free will."

Sheikh Abd-el-Masih is at present following his profession of schoolmaster for half the day, and for the rest, giving himself to evangelistic work around Cairo. He says that six weeks after his baptism he sought and received the filling of the Holy Spirit, and from all that we know of him, we see the fruit of the Spirit truly manifested in his life. He used to be firey in temper, he says, but we see only a wonderful gentleness and humility very unusual in Moslems. His prayers for his parents and remaining brothers are touching, but his old father's present attitude is broken-hearted despair. The only expiation that he can see for the shame done to the family through his son becoming a Christian, is to kill him and then put an end to himself.

The above story was given to me by Miss Jamison of the Egypt General Mission and as different ones of our own Mission have been much interested in this convert and have had to do with him at different times I thought it would interest the Magazine readers.

—M. Finney.

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THE FOREIGN MISSION CONFERENCE OF NORTH AMERICA.

January 14-17, 1919, New Haven, Conn.

Few of us realize how surely God's purposes concerning the world's redemption is being fulfilled. There is more than the noble aspirations of the experts in missions to carry the Gospel to all lands in this generation expressed in the events now occuring. God's agent and agency for evangelizing the world were clearly presented in this Conference and indeed in all missionary administration these two-fold powers must be kept prominent: "The man of God, the Christian preacher or teacher and the word of God, the Christian Scriptures. Not the man of God without the word of God as Roman Catholic missions here vainly held, not the word of God without the man of God as some Protestants have been tempted to suppose, but the man of God and the word of God. This twain God hath joined together, and none may put asunder."

The conception of missions is Divine for human need. Christian missions represent the most vital interests of the individual and the church of Christ. It is the most collossal undertaking ever presented to the mind of man and it has for its inspiration the eternal counsels of God and His Son, and for its authority the divine command to proclaim the gospel in all the world—to every creature. In the whole course of missionary history, no people have been brought to a knowledge of salvation and probably no individual has received the spirit of God without these two-fold agencies: The word of God and the human agency. Thus His great work becomes also man's work. This is one enterprise purely of God that admits of no doubt as to final victory.

With some such assuring thoughts as these there journeyed to the meeting place, New Haven, Connecticut, men and women representing national and international missionary interests, to confer together about the most stupendous problems and the most sublime interests pertaining to the world's welfare. The political situation of the world today is considered in every plan relating to the spiritual conditions of the world, but the human side is subservent always to the plan of God.

In all the addresses in this Conference, of three days, and in all the prayers and discussions, appropriate respect was given to the powers of the nations whose welfare was presented, and yet they were only recognized as showing the need and the possibilities of the great evangelizing influences.

Of the missionary propaganda, what tremendous possibilities were presented at this Conference. The appeal from each speaker carried repeatedly the conviction to the hearer that this is the most important time for the nations to know God of any era.

We were thrilled with the work Christ would have us do. Indeed wherein can a Christian's joy exist if not in obedience to His commands.

"Hotel Taft" is a commodious up-to-date hostel for such an assemblage. More than four hundred persons representing foreign mission boards, Canada and United States and corresponding delegates had the rare privilege of this the Twenty-sixth Annual Session of The Foreign Mission Conference of North America.

"The New Internationalism" was the theme from which all thought radiated. The world war has thrust changes requiring a new world order. Experts in mission thought and missionary propaganda have been forced to widen their plans for world-wide missionary effort. The war problems were solved on large financing. Why should the church, the greatest force in God's plan hesitate to have majestic ideas for Him. The money is only one agency, man is greater than any other human agency in this plan of God. Will the church delay?

And yet there are conditions as essential as principles. The church must be made to know its possibilities. We have been too narrow, too timid in our undertaking. Dr. Merrill talked on Internationalism: Its Present Position. Dr. W. I. Haven, of American Bible Society, charmed us with the place the Bible and Christian Literature held in its contribution to winning the world for Christ. Dr. S. Earl Taylor, so well-known as a leader of thought and writer and expert in the missionary circles gave a comprehensive paper on the proposed United Campaign for Missions, *One Hundred Millions from America's* Christian forces to restore devastated missions and extend at once the missionary campaign to all the world. Doors wide open at no time in the history of Christian missions such possibilities for the church. The greatest propaganda ever shown for the greatest work in the world with the most certain assurance of success if we undertake it all both in securing the millions and in extending the mission in Christ's name, the only name that gives assurance of success. It is a wonderful thought that we can believe in this and that sincere faith and prayer will accomplish it. Not by bloodshed or massacre or devasting lands and homes or desecrating or robbery, but by the Holy Spirit working in the lives of believers this is all made possible. Men and women who hold the millions do not care to invest in an enterprise where the propagandists lack faith. Do we believe God wants to have the world won for Christ and do we believe enough to pray in faith? When the church surrenders itself to obedience the largest and more important factor is available and the money, the lesser factor will not be difficult to secure.

Our own Dr. C. R. Watson gave a vivid contrast in the missionary situation in July, 1914, and January, 1919. Emphasizing the gains, the losses and the handicaps of Foreign Missions occasioned by the war. The Evangelistic the Educational, the Medical contribution to Foreign Missions, as well as the preparation are problems always to be considered and kept prominent as essential agencies.

Dr. S. M. Zwemer and Dr. Robert E. Speer are men whose place and contributions to missions are world-wide in effort and influence.

The Turkish rule is now broken, the awful stories of brutality are only the fruitage of a tree that has borne only terror and murder. May we see in this awful war and all that preceded it in its antagonism to Christian liberty, may we see the gain for the principles of Internationalism and the bringing of the nations together that the gain is greater than the loss as terrible as it seems.

One of the amazing events of the past year, is the distribution of twenty million copies of the gospel given to all men from every corner of the earth. The Bulgarian had but one book they carried and that was the Khaki Testament. More than ten tons of the Gospel taken into China. The Bible is now published in 500 languages and yet it now looks as if the English language would be the world language. So Dr. Haven told us in his wonderful address.

Every member of the Christian Church should be made to feel the privilege of giving the Word of God to his neighbor and to the world.

Foreign Missions is true Internationalism through Christian Missions alone can we permeate the world with peace and good will to man. Missionaries have gone to the uttermost parts of the earth and there has come back an understanding with these nations obtained in no other way.

It is a valuable contribution to the world as well as to the church that men and women can give of their time and talents to confer with one another for the improvement of world conditions.

When such men as Drs. Robert E. Speer, John R. Mott, S. M. Zwemer, W. I. Haven, E. B. Haskell, W. E. Browning, N. P. Merrill, S. Earl Taylor, C. R. Watson, W. B. Anderson, James Endicott and a long list not speakers, when these with no other purpose than to advance the welfare of mankind and the Kingdom of Jesus Christ in the world, together with as notable women in mission circles. When we meet and hear women like Mrs. Peabody, Mrs. Montgomery, Miss Margaret Burton, Mrs.

Fahs, Mrs. McDowell, Mrs. E. C. Crouk, and others of the Federated Societies, and in Home Mission Council, we are compelled to investigate the purpose of all this and give thanks to God for the liberty and the ennobling influences of the Gospel of Jesus Christ manifested in the American men and women.

Surely they all gave their time and ability believing the purpose worthy of the best they have. To what does all this summon us?

* * *

It means a great deal to our own denomination in its missionary propaganda that every year the Foreign and Women's Boards and missionaries at home on furlough avail themselves of this interdenominational fellowship and exchange of ideas. The interest in mission fields compel mission Boards to know of the problems as well as the possibilities of widening opportunities.

Our United Presbyterian Foreign Board had a large representation part of the time. Dr. Chas. R. Watson, Dr. W. B. Anderson, Rev. Mills Taylor, Miss Anna Milligan, Mr. Fred Shane and wife, Mr. George Inness and Mr. Robert Latimer. Of the Women's Board, Mrs. H. C. Campbell, Mrs. Mary C. Porter, Mrs. Ada Kerr Wilson. Of Women's Missionary Magazine, Mrs. George Moore. Missionaries, Rev. R. S. McClenahan, Ph.D., and James Hunt, M. D., of Egypt Mission, and Rev. Robert Maxwell, of India.

* * *

The Foreign Board located at Philadelphia, arranged for a conference with the Women's Board delegates enroute to Foreign Mission Conference at New Haven. A profitable and pleasant day, January 11th, was spent together. The business session terminated in a most delightful social function with Mr. and Mrs. Robert Latimer as host and hostess.

* * *

Remember the "Isaiah Fund." Only through the generosity of societies contributing to this fund is it made possible for remote presbyterials to have a delegate in attendance at the General Meeting.

All missionary societies having completed their "Magazine Drive" with a list of twenty and over have not made a report. We have only the following:

Center Ridge Congregation, College Springs, Iowa, Mrs. Sybil Aiken, 148.

11th U. P. Church, N. S., Pittsburgh, Pa., Miss Madge M. Gilmore, 48.

2nd U. P. Church, Washington, Iowa, Mrs. Wm. A. Cook, 43.

1st U. P. Church, San Francisco, Calif., Mrs. A. MacKellar, 40.

Y. W. M. S., Tarkio, Mo., Mrs. W. F. Marshall, 31.

Pittsburgh, Pa., Mrs. J. H. McCrae, 31.

Tarkio, Mo., Mrs. J. A. Thompson, 29.

La Prairie W. M. S., Edelstein, Ill., Mrs. R. T. Russell, 28.

Pittsburg, Kans., Mrs. D. L. Woods, 26.

Pittsburgh, Pa., Mrs. A. Hanen, 24.

Lodi, Wis., Mrs. Fred Kohn, 23.

1st U. P. Church, Detroit, Mich., Mrs. A. M. Donaldson, 23.

San Diego, Cal., Mrs. Jas. Mason, 20.

Milroy, Ind., Mrs. Robt. Humphrey, 20.

Parnasus Congregation, New Kensington, Pa., Mrs. J. A. Hawk, 20.

Biggsville, Ill., Mrs. J. A. Foster, 20.

1st U. P. Church, Woodlawn, Pa., Mrs. John Allison, 20.

Olympia Court U. P. Church, Seattle, Wash., Mrs. D. O. Thomas, 27.

St. Clair Congregation, S. H. Branch, Pittsburgh, Pa., Mrs. Alice P. McEwen, 22.

Belle Center, Ohio, Mrs. S. A. Rodgers, 23.

2nd U. P. Church, Cambridge, Ohio, Mrs. R. E. Willis, 41.

Sewickley, Pa., Mrs. J. Floyd Murdoch, 36.

Princeton Congregation, Princeton, Ind., Mrs. Morris Watson, 22.

1st U. P. Church, Springfield, Ohio, Mrs. Mary H. Todd, 29.

Emsworth Society, Emsworth, Pa., Margaret Laing, 22.

North U. P. Church, W. Hebron, N. Y., Ida Shields, 20.

E. Palestine, Mrs. Chamberlin, 31.

1st U. P. Church, Wilkinsburg, Pa., Mrs. E. J. Cruiskhank, 30.

Long Beach U. P. Church, Long Beach, Calif., Mrs. Mc. Ewing, 20.

Hoopeston Congregation, Hoopeston, Ill., Mrs. J. T. Meloy, 40.

2nd Butler, Butler, Pa., Mrs. George S. Sturgeon, 31.

THANK OFFERING

EDITED BY MRS. MARY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address,
905 Publication Building, Ninth St., Pittsburgh, Pa.

PRACTICAL HINTS FOR UNITED PRESBYTERIAN WOMEN.

Webster's definition of an excuse is: A plea offered in extenuation of a fault.

If Webster is correct—if excuses for being absent from the monthly missionary meetings are a fault—then, why are so many good women in all our churches piling up their faults mountain high?

If, being absent from where Jesus promises to meet with His own, is a fault, and calls for excuses, then, why are two-thirds of our 80,000 women whose names are enrolled as followers of Christ, and who are pledged to help extend His Kingdom—not even contributing members of the Missionary Societies? Why? Oh why?

Is there not need of praying David's prayer—"Examine me, O. Lord, and prove me: try me, and know my heart?"

Do we not need to heed Paul's exhortation—Examine yourselves, whether ye be in the faith: prove your own selves?

LESSONS TO BE LEARNED.

Mrs. W. H. Vincent.

The beginning of a new year is a good time to review the mistakes of the past and to prepare to mend them in the future.

In 1917 we gave a splendid Thank-Offering, even under war conditions. Surely in 1918 which marked the dawning of peace once more to our troubled world we should give a much larger offering to our God from Whom came the victory.

But as the time for bringing in our offering drew near there were doubts and fears in many hearts. There were so many demands made on people's purses for War Emergency Funds, for Liberty Loans, for United War Work, and for so many worthy causes that appealed to our patriotism and our love of humanity, that some were asking, "Will there be anything left for a Thank-Offering?"

Have we forgotten that the Thank-Offering was never intended to be a *left over?* That it was to be dedicated money laid by piece by piece, an accumulated hoard that had been gathered bit by bit, saved and earned and self-denied and prayer-consecrated money, safe in the little boxes and ready when the time came to pour it out as Mary did "her precious ointment?" Not a penny of it to be used for any other work, no matter how important or how worthy, but all to be a gift of gratitude to our Lord for His increasing gifts of love to us.

If all through the year we had been true to these first principles of the Thank-Offering, which have been laid down to us so often, we need have no fears of the results.

But the doubtful ones added, "There is the influenza, banning all meetings, how can we work up any enthusiasm or even gather in our offering?"

Well, when all public meetings are tabooed, conduct a silent campaign. That is the way Ohio went dry this past fall. Several times they had tried to swing the state into line by the old methods and had failed. This time the influenza "ban" forbade any public meetings, so a silent campaign of prayer and literature was tried and brought the desired result. "The hearts of all are in the hand of the Lord. He turneth them whithersoever he will."

I know of one society whose members agreed together to pray at a stated time each day for the Thank-Offering and they were rewarded by an unprecedentedly large offering.

Another society which could not have a meeting to bring in the offering, canvassed the whole congregation, going from house to house and were rewarded by seeing the offering of the year before more than doubled.

No large Thank-Offering ever just happened. It was agonized for and brought forth by faith, prayer, and work, coupled with self-denial, sacrifice and weeks of laying by in store.

Surely we have learned our lesson. We will no more be "last-minute" givers, but in all faithfulness will render daily gifts for daily blessings.

A GREETING FOR THE TWELVE MONTHS OF NINETEEN AND NINETEEN.

May Your Missionary Societies Make This the Best Year in Your History!

Take on new power, and earnestness, and zeal — *the God-given kind* — and make your work felt in your churches, as never before.

No longer be content, with having only "the faithful few," at your monthly meetings:

Seek to have your members intelligent workers:

Have every member a reader of your own Missionary Magazine:

Encourage the reading of other helpful periodicals:

Organize mission study classes, for senior and junior.

Hold a special meeting for prayer before each monthly meeting:

Occasionally have an address on your own special work:

Utilize missionaries as much as possible:

Have officers open on time, and close on time:

Let each absentee know she was missed from the meeting:

Pay special attention to careless, indifferent members:

Hold social meetings quarterly, and give every woman a personal invitation:

Hold a union meeting, once a year, and give each organization a place on the program:

As a society, are you living in a rut? If so, ask God to help you get out as quick as possible. This year claims the best service you have to give.

WILL YOU GIVE IT?

DON'T SAY CAN'T.

To 1919 Increase in Thank-Offerings.

"Success comes in cans, failures in cant's."

Somebody said, that it could not be done
But she with a chuckle, replied:
"That maybe it couldn't; but she would be one,
Who wouldn't say so, till she'd tried."
So, she buckled right in, with the trace of a grin
On her face. If she worried, she hid it;
Lo! She started to sing, as she tackled the thing
That couldn't be done—And she did it.

GOD'S HOUR FOR ACTIVE SERVICE HAS STRUCK!

As Christian women, we must awaken to the fact that God is calling us, as well as Christian men, to move forward now to the greatest and grandest service to which His people have ever been called.

God is calling His Church to *go forward,* claiming His promises of wisdom, and strength, and grace, and guidance, every step of the way, for every hour of need.

Is our United Presbyterian Church clad in the whole armor of God? Is it prepared for the high place in the ranks of His army, that He has prepared for it?

Are the women prepared to do their full part, toward making the world safe, for all for whom Christ died?

In this wonderful age, when voices are calling, from all parts of the world, to know more of our Christ, our Saviour, is not the assurance, *"Now is the accepted time, now is the day of salvation,"* doubly sure?

PRESS ON TO VICTORY.

This new year of effort, opens with the greatest opportunities and demands for sacrifice, ever yet experienced by the Christian women of America. The past year was one of great sacrifice, of time, and strength, and food, and money, for our country's sake. Should we not begin at once, and make 1919 a year of real sacrifice for our Lord? With hearts full of joy, that our heavenly Father deems us worthy to be co-workers with

Him, in saving the world for Christ Jesus, let us press forward with our daily lives characterized by deep spirituality.

Let us have faith in God as a prayer hearing God: faith in His promise, "Lo! I am with you alway:" faith in the cause for which we labor: faith in our leaders. Yes, faith even, in the careless women in our churches, that, if rightly enlisted, they, too, may be brought into the front ranks, and help our battalion to *press on to victory*.

SENIOR LIFE MEMBERSHIPS.

December 15, 1918, to January 15, 1918.

$25.00 Each.

Miss Florence Marvin, 5906 N. Market St., St. Louis, Mo.

Mrs. Lettie Reed Pantall, 363 13th Street, Portland, Ore. Member of 1st U. P. Church, Portland, Ore.

Miss Anna M. Kennedy, Carnegie, Pa., R. F. D. 2. By her sister.

Miss Ada Gass, 212 Savannah Ave., Wilkinsburg, Pa. By her aunt, Mrs. Emma K. Mitchell.

Miss Marion I. Ralston, Wilkinsburg, Pa. By her sisters.

Miss Emma K. Mitchell, Wilkinsburg, Pa. By her niece, Miss Ada Gass.

Miss Margaret A. McAree, 910 Wallace Ave., Wilkinsburg, Pa.

Mrs. Thomas Montgomery, 113 College Ave., Butler, Pa. By her husband.

Mrs. Nancy Bartley, 312 4th St., Butler, Pa.

Mrs. James I. Sutherland, 559 3rd Street, Butler, Pa. By her husband.

Mrs. J. Herbert Harper, 613 East Pearl St., Butler, Pa.

Mrs. M. Ramsey, Slippery Rock, Pa. By her children.

Miss Jennie E. Jackson, Warm Springs, Ore. By her father and mother, Rev. and Mrs. H. T. Jackson.

Mrs. John Downie. By Freeport W. M. S. (Christmas gift).

Mrs. S. W. McNary, 250 N. Central Ave., Canonsburg, Pa.

Mrs. S. Margaret Day, 102 Ridge Avenue, Washington, Pa. By her Bible Class.

In memory of Mrs. R. C. Allison. By her husband, Dr. R. C. Allison, Eau Claire, Pa.

Miss Mary Elizabeth Kennedy. By her sister.

Mrs. M. Alexander, Kansas City, Kans.

Mrs. Mabel Rennick Hughes, Kansas City, Kans.

Mrs. Anna McFadden Borland, R. F. D., Gresham, Ore. Member of the Church of Stranger, Portland, Ore. By Mrs. A. C. Ruby.

Mrs. G. G. Wilson, Shedd, Ore. By the W. M. S. of Willamette.

Mrs. J. C. Brown, Shedd, Ore. Member of Willamette W. M. S. By her husband.

Mrs. Mattie Stewart. In memory of Thos. Edwards Stewart.

Mrs. Elizabeth McCrum, 658 Sixth Street, Oakmont, Pa.

Mrs. A. E. Berg, 513 Woodland Avenue, Oakmont, Pa. By her husband.

Mrs. Millie Calhoun Meeds, 301 West Street, Wilkinsburg, Pa. By her parents, Dr. and Mrs. B. L. Calhoun.

Mrs. Marion A. Given Briney, 208 W. Swissvale Ave., Edgewood Park, Pa. By Mrs. W. K. Given.

Miss Grace Braham, R. F. D. 15, Greenville, Tenn. By her sister.

Miss Elizabeth Berg, 4th St., Oakmont, Pa. By her brothers.

Mrs. J. P. Lytle, Chambersville, Pa. By her two daughters.

Mrs. Jean B. Brown, 15 N. Fremont Ave., Bellevue, Pa. By Mr. and Mrs. D. J. Brown.

Mrs. S. Dell Johnson, 335 Orange Ave., Long Beach, Cal. By W. M. S. of Long Beach in appreciation of faithful service as a charter member.

Mrs. Rosa Bennett, 336 Lime Ave., Long Beach, Cal. By W. M. S. of Long Beach in appreciation of faithful service as a charter member.

Mrs. J. T. Bogle, 625 Cerritos Ave., Long Beach, Cal. By her husband.

Mrs. C. L. Robinson, 947 Elm Ave., Long Beach Cal. By her brother, P. K. Morrison.

Miss Emma Pinkerton, 1925 Fifth Avenue, Los Angeles, Cal. By Miss Della M. Clements.

Mrs. Steele Finley, 625 N. Birch St., Santa Ana, Cal. By her family.

Miss Sarah Finley, 634 N. French Street, Santa Ana, Cal. By a friend.

Mrs. J. M. Miller, 1223 N. Ross St., Santa Ana, Cal. By friends.

Mrs. D. G. McGee, 316 Fruit St., Santa Ana, Cal. By friends.

Mrs. John Kerr, 936 E. Palmyra, Orange, Cal. By friends.

Mrs. Ella Bone, Canon City, Colo.

Mrs. E. C. Milligan, Montrose, Colo. By her sister, Mrs. Ella Bone.

Mrs. R. J. Craig, Canon City, Colo. By Mrs. Ella Bone.

Mrs. George Hunter, Loveland, Colo.

Mrs. E. J. Morrow, 4220 Gladys Avenue, Chicago, Ill. By her husband, Elmer J. Morrow, 1st Church, Chicago, in memory of their daughter who died a few years ago.

Mrs. L. R. Alexander, 1st Church, Detroit. By a friend.

Mrs. Charles A. Quigley, 1st Church, Detroit. By a friend.

Mrs. Enoch James, 4061 Perrysville Ave., N. S., Pittsburgh, Pa. By her husband.

Mrs. James McKain, Hillmore Ave., West View, Pittsburgh, Pa. By her father, Mr. B. Luchsinger.

Mrs. J. H. Symes, Ryegate, Vermont. By

Ryegate W. M. S. of which organization Mrs. Symes is President and senior member.

Mrs. Douglas Davidson, Bovina Center, N. Y. By her daughter, Mrs. W. J. Storie.

Mrs. John W. Storie, Bovina Center, N. Y. By her son, Mr. W. J. Storie.

Mrs. Margaret Bruce. By a friend.

Mrs. A. J. Koehler. By her daughter.

Lottie Stewart McElvaney. By her mother.

Mrs. David Hastings, 3 Trueman St., N. S., Pittsburgh, Pa. By her husband.

Mrs. Geo. T. Boyd, 310 Eastern Ave., Aspinwall, Pa. By the Aspinwall King's Daughters.

Mrs. John Wooton, Leetsdale, Pa. By her husband and daughter.

Mrs. Ross K. Sefton, 3524 Campus St., N. S., Pittsburgh, Pa. By her husband.

Mrs. Robt. C. Gang, 1718 Adams St., N. S., Pittsburgh, Pa.

Mrs. David Pryde, Aspinwall, Pa.

Miss Matilda McIlwain, Sewickley, Pa. In memory of her sisters, Miss Margaret and Miss Mary McIlwain.

Mrs. Chas. Kutcher, 1711 Buena Vista St., N. S., Pittsburgh, Pa.

Mrs. James R. Longmore, 346 Hemlock St., N. S., Pittsburgh, Pa.

Mrs. R. C. Montgomery, 6605 Launton Ave., Philadelphia, Pa. By Mrs. W. J. Brown.

Miss Margaret B. Hart, Clarksburg, Pa., Indiana Co. By her cousin, Mrs. Edward J. Dittmar.

Mrs. Elma Hawley, (deceased) 616 W. N. Ave., N. S., Pittsburgh, Pa. Memorial by her husband, Mr. H. W. Hawley.

Mrs. John White, 627 Hemlock Street, Avalon, Pa.

Miss Margaret Sauer, 1215 Middle Street, N. S., Pittsburgh, Pa.

Mrs. J. Leslie Huston, 1886 Clayton Ave., N. S., Pittsburgh, Pa.

Mrs. Homer Neely, Ben Avon Heights, Pa.

Mrs. L. C. Sadd, Davis Ave., N. S., Pittsburgh, Pa. By W. M. S. of 11th Church.

Miss Janette Wishart, Pittsburgh, Pa. By a friend.

Mrs. John B. Miller, Pittsburgh, Pa. By her husband.

Miss Clara Russell Miller, Pittsburgh, Pa. By her father.

Mrs. Walter Stevick, Mars, Pa. By her husband.

Mrs. E. South, Columbus Avenue, N. S., Pittsburgh, Pa.

Mrs. J. P. Bailey, Bulger, Pa. By her husband.

Mr. Harry Bell, Imperial, Pa. By his mother.

Mrs. Katharyn Douds, Burgettstown, Pa. Memorial by Mrs. May F. Stewart.

Mrs. Lee R. Scott, Burgettstown, Pa.

Mrs. Margaret J. Malone, Burgettstown, Pa.

Mrs. James L. Thome, Sr., Burgettstown, Pa.

Mrs. Edith Holt, Hanna City, Ill. By her husband.

Mrs. John S. Speer, Cambridge, Ohio. By her daughter, Mrs. A. G. Boal.

Mrs. Blanch Love, 622 Front St., Verona, Pa.

Mrs. Agnes Burkhart, Verona, Pa.

Mrs. Ione Gray, Verona, Pa.

Mrs. Geo. W. Weller, Jr., 1201 S. Negley Ave., Pittsburgh, Pa. By her father, Mr. G. E. F. Gray.

Mrs. Annie Loeffler, 538 Hastings Street, Pittsburgh, Pa.

Miss Eleanor K. Holliday, American Mission, Sargodha, India.

M. Elizabeth Taylor, 617 Whitely Avenue, Wilkinsburg, Pa.

Florence Kerr Wilson, 1112 South Avenue, Wilkinsburg, Pa.

Mrs. Nathan Cook.

Mrs. Edward Jamison. By a friend.

Mrs. Besse Douglass Moorhead. By her husband.

Mrs. Wm. J. Hunter, McDonald, Pa. By "The Gleaners" S. S. Class, 1st U. P. Church, McDonald, Pa.

Mrs. J. M. Cameron, Volant, Pa.

Mrs. Susan McNall Herriott, Carnegie, Pa.

Mrs. Richard Moon, 337 12th Ave., Homestead, Pa.

Miss Bessie Shope, 1315 Paulson Avenue, Pittsburgh, Pa.

Mrs. A. E. Duffet, 1315 Paulson Avenue, Pittsburgh, Pa.

Mrs. Guy S. Brooks, McDonald, Pa. By Robinson Run W. M. S.

Mrs. J. S. Margerum, McDonald, Pa. By Robinson Run W. M. S.

Mrs. J. G. Martin, Ingram, Pa. By her grandmother, Mrs. Chas. Laing.

Miss Margaret Rogers, Stanton, Ky. By friends of the Society.

Mrs. Elizabeth Patton Simpson, Rennerdale, Pa. By her parents.

Miss Harriett E. Aldrich, 7029 Edgerton Ave., Pittsburgh, Pa.

Mrs. W. J. Stoup. By friends.

Mrs. J. E. Johnston. By friends.

Mrs. Herbet Bell. By friends.

Mrs. Orlean Donehue. By friends.

Mrs. J. C. Agey, Indiana, Pa., 1st U. P. Church. By her daughters.

Miss N. Ethel White, Frenchburg, Ky.

Mrs. Elizabeth M. Giffen, Frenchburg, Ky.

Miss Mary N. Kendall, McConnellsburg, Pa. By her sisters.

Mrs. J. L. Grove, McConnellsburg, Pa. By W. M. S., 2nd Cove Congregation.

Mrs. Mary McCullough, 4613 Newberry Terrace, St. Louis, Mo.

Mrs. J. T. Bonner, 6114 Waterman Ave., St. Louis, Mo.

Mrs. E. W. Woodford, 4363-a Maryland Ave., St. Louis, Mo.

Miss Mable M. Henderson, 4501 Kansas Ave., N. W., Washington, D. C.

Mrs. Mary Radcliff, Coulterville, Ill.

Mrs. D. C. Edgar, Coulterville, Ill.

(Continued in March Number).

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
132 Allison Avenue, - Washington, Pa.

MOTTO: "TRUSTING IN HIM."
AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Eleanor W. Maconachie, Pathankot.
Miss Davida M. Finney, Monsourah, Egypt.
Miss Mary Baird, Zagazig, Egypt.
Miss Christianita Totten, Henderson, N. C.
Miss N. Ethel White, Frenchburg, Ky.
Miss Irma G. Allen, Fresno, Cal.
Miss Esther W. Wilson, missionary-elect, Moody Bible Institute, Chicago.

NEW Y. W. SOCIETY.

Chicago Presbyterial, Wheatland Y. W. M. S., 11 members; President, Olive Ferguson.

Last month attention was called to our *seven* Young Women Special Workers. Miss Irma G. Allen, one of the new ones, is introduced to you this month. Because there are *seven* and *not six* to provide for this year, it is more than ever necessary that every society do its share in the matter of salary. It is doubtful whether one member in any of the Young Women's Societies cannot afford to give the *less than two cents a week above other gifts* in support of our Special Workers if she has a mind to give. At least, every society can give the average gift of $1.00 per member.

The amount in hand at the first of January for this work was a few dollars short of the amount reported one year ago. Let us rally around our workers. At the same time remember the whole work of the W. G. M. S. Every department needs your support.

IRMA G. ALLEN.

Miss Irma G. Allen was born in Bureau Co., Ill. Her grandparents in an early day left their New York and Virginia homes to become early settlers in Illinois.

In this state and Western Iowa, Miss Allen received her education and began her public life as a school teacher. She does not know at what time she was converted, but from early recollection she had definite convictions as to her relations to Jesus Christ. She became a member of a Congregational Church at the age of fourteen, later placing her membership in the United Presbyterian Church.

Perhaps her first missionary work was that of organizing and conducting a Sabbath School on Sabbah afternoons in the school house where she was a teacher on week days.

The first special missionary work was that of being District Superintendent and general worker in the Nebraska Children's Home Finding Society. Following this to the present time Miss Allen has been in city mission work either as pastor's assistant or in organizing Sabbath Schools which developed into organized churches.

The past twelve years have been spent in California. During this time she has served with nine congregations, having been in both Los Angeles and San Francisco Presbyteries.

At present she is in Fresno, Calif. This completes twenty-two years of definite missionary work.

In a personal letter, Miss Allen speaks of her great desire to go as a foreign missionary, but was not privileged so to do. She now wishes to make up for this by interesting as many others as possible in doing the coveted work. She feels that she may be represented in other lands in His service in the lives of others. She stresses the importance of not only money to keep the missionaries in the field, but the great need for information, education and inspiration in the minds and hearts of people that they may hear God's call. She says, "You see there is a strong bond of sympathy between me and the young women since they are helping to furnish these necessities. I shall pray that they may reach here and there those who shall represent them." Further, "I feel greatly honored to be on a 'Special' list and to represent the dear Young Women of our Church."

THE UNUSED TALENT.

We sometimes wonder why everyone does not seek the very best things in life; those things which are uplifting, lending an impetus to really worth while work. We are surprised that all Christians do not seem to relish good food. One wonders that all professing Christians do not grow more and more interested in Kingdom interests. How any intelligent person can speak of present day mission books as "dry" is beyond comprehension! Live people are supposed to be interested in real life. Life in its breadth, heighth and depth is depicted in modern missionary stories.

There must be some explanation why it is easy to reach some people with an appeal and others are correspondingly difficult of approach. A writer in the Youths' Companion gives us a little insight into a probable reason. A woman was speaking to her pastor regarding the story of the five, two and one-talent men. She thought it perfectly fair that the "five" man should have equal return; also, that the "two" man had two to his credit. That the "one" man should forfeit that one talent because of disuse seemed unreasonable to her. Her pastor said it was merely a case of natural law. That Nature knows no waste. If faculties are unused, they disappear. He cited the case of the eyeless fish in Mammoth Cave. They needed no eyes so Nature removed the unused organs.

So in spiritual life. Man was born with a spiritual propensity. If he uses this, it develops and he enjoys spiritual things increasingly. And, he added, the reason some people do not enjoy the things of the spirit is because of the disuse of that talent. God is no waster. He removes unused gifts.

It is surely a matter that should greatly concern each of us. If religion is a bore to us, we are dangerously ill spiritually! perhaps fatally. If we have no desire to help the unsaved, our own souls are in jeopardy. If we do not relish the modern "Acts of the Apostles;" missions to the uttermost parts, our own case is desperate. If a young woman is not sufficiently interested in her own church and its activities to be a zealous worker, she had better take stock of her resources; she is all but a bankrupt.

Really, young women, this is a fearful time in which we are living. Opportunities for doing good were never so many. Money was never so plentiful with our young women who are employed. Such wages were never before realized. Those whose fathers have enjoyed "war profits" have more than ever at their disposal. How can you account for a dozen or so young women managing to gather a Thank-Offering of less than five dollars from the whole dozen or perhaps it was as much as fifteen dollars. Gratitude is certainly not being developed. It is not being stretched to the breaking point! Do our gifts suggest anything regarding the state within? Can it be possible that Nature is taking back the unused talent just because it was not used? Is she so fearful of waste?

How can we stir up the young women to remembrance? How get the one talent busy? German propaganda was disseminated throughout our land and wrought much damage for it was read and digested and acted upon. Would that it were possible to bring about a corresponding good result by the sowing broadcast of the mission propaganda now in print! Truth is mightier than error. If German fabrications had a ready acceptance, how much more should God's truth find serious lodgement. May we be choice in our reading.

What is becoming of all the talents trained in our high schools, normals and colleges? Is the church not to receive her due from her members in these institutions? Is all the development to be turned towards commercialism or mere personal enjoyment? Where is that gifted English student, that one of musical ability, the artist, the parliamentarian, the booster of college days? If the church received her share of the talents of her young people, she would not be begging for Sabbath School teachers, choir personnel, junior leaders, missionary workers or enthusiasm itself. There is great danger that our young people allow the instinct for things spiritual to be snuffed out unless the talent be applied to matters spiritual.

"Is the world better or worse where I tread?
What have I done in the years that are dead?
What have I left in the way as I passed
Foibles to perish or blessings to last?"

—I. B. L.

HOW BROADEN OUR MISSIONARY HORIZON.

We as members of the Young Women's Missionary Society are in need of a broader missionary horizon. We sometimes allow ourselves to look downward or to settle into a hollow or depression where our horizon is very limited. If we live in a narrow valley, we can see a very short distance. So in the Christian life, a self-centered person is sure of a restricted view.

If we would broaden our horizon, we must seek the high peaks above the ways of worldliness with its selfishness and jealousy and see—not self—but others. God is an ever present help. He will direct our paths.

As physical conditions vary to give a wider horizon, so in different communities, the environment tends to produce our outlook, broard or otherwise. Some always remain within the confines of the little circle of neighbors. Others are permitted to travel and thus to see the world as it is. What one sees makes a stronger impression than what she reads or hears some one tell about. Naturally we expect the one who travels to have a broader horizon than the stay-at-home.

There are those whose interests are confined to their own kin, or social set, or trade or nationality. These are usually too busy with themselves to try to find out about others or else they have no desire to be awakened. Just to get such people to really do something worth while would give them a peep of the world as it is. All of us cannot be "front line" workers, but we can at least give of our means.

Will not prayer win for us a broader horizon? It will open to us the Father's will and work. Let us all be more fervent in His service at home and across the seas. How many of us can find work at our own doors to do. Scarcely a day passes without an opportunity to help lift some one's burdens. It may be to care for the sick or give a smile or a cheery word to a discouraged neighbor or a garment to a poor child or a basket of food to a needy family. Any such act is sure to give one a little broader outlook. Our Master went about doing good.

During this great war we have been called on to give of life in friend or relative, money and labor. Have we not been profited by our sacrifice if it has seemed very difficult at times? Let us sacrifice some of our cherished pleasures or past times to help make the world better. Will not our service be more acceptable to Him Who gave His own life willingly to serve a sin-burdened world if we are more unselfish?

We always find some one who considers all missionary work as but loss. Is not her horizon narrow? The great need is not apparent either because of indifference, shallowness, selfishness or lack of information concerning the work. Such people need the prayers and not the censures of good Christian people. The very spirit of charity will broaden one's vision.

Our thoughtless attitude towards the

membership of our society may even cause us to shrivel so that we may lose our vision. The world suffers for such narrowness. Co-operation among members means unity. Progress is thus in operation and victory assured.

One's horizon may be broadened in congregational work: for instance, by teaching in Sabbath School, by helping in the song and prayer services, by bringing a stranger to the church and to Christ, by organizing all the missionary societies needed for adults or children. Many a weary pastor or burdened Sabbath School superintendent may thus be relieved of unnecessary duties.

If we wish to broaden our horizon, we must put away jealousy. We cannot be jealous of the work of another and grow in vision. If others are doing a good work, rejoice with them. Let us strive to do a good work also. Above all things let harmony prevail. There is work for all to do, but no room for strife.

Difficulties must be overcome if we would have the enlarged vision, but grace will be provided according to our faith. If we faint not or grow weary in well doing we will receive our reward—some day we shall see even as He sees; yes, we shall see Him face to face.

SHIRLEY MILLER,
Bovina Center, N. Y.

THE YOUNG WOMEN'S MISSIONARY SOCIETY AS A TRAINING PLACE FOR SERVICE.

We are placed here in this world to serve others; to make their pathway in life easier; and this service may many times be accomplished simply by means of a friendly good morning.

The word "service" is so much used today. We talk of service of one's country, service to our King, and the service of love. Our service of love is perhaps through our Christian social settlement work where we find one of our great opportunities to serve our Master.

Through just the little common places of life, the little acts of kindness, the simple words of love and cheer, the sympathizing tear and understanding smile, hope is revived.

The service that counts must be an unselfish life. We must forget self and live for others; we must be full of love for others, must be interested and see good in others and help them to develop. We must do something for somebody each day, we must be patient. Do unto others as you would have them do unto you.

The young men who have been called to the service have been truly trained. For when they enlisted they gave themselves up to their country. First, their bodies must be trained so that they will not tire so easily; their hands, that they may use their guns and other weapons; their eyes, to see straight and quick; their feet, to walk and run, sometimes to remain steady and firm; their backs to carry heavy loads, and—well, just their whole bodies are to give to the King's work. These trained soldiers could not be choosers whether they would join the army or not. Can we girls afford to neglect any opportunity to become trained Christians?

So we, in the Young Women's Missionary Society must learn to do things for the Master; we, too, must learn to carry heavy burdens, and must give our whole bodies to the King's Service.

Our Young Women's Missionary Society is a place to serve. It is there we learn to pray audibly and to give of our substance. Why? Because we learn the needs of our pagan sisters and wish to help them. And when we compare our own Christian womenhood to that of the pagan lands it should fill our hearts to overflowing with thanksgiving and cause use to give greater service to Him.

Our service to Christ is not valued by the amount we give or do, but by the cost to us. We get out of life just what we put into it.

As a Missionary Society our worth while things lie along missionary lines. Very briefly, yet very fully, our duty stands before us in these four words: *know, give, pray, go.*

It is so easy for individual members to grow weary in the Christian service and yet are we not apt to act as though we expected the work of the Kingdom to succeed without any extra service from us?

It is now nineteen hundred years since Christ gave His command to the disciples, "Go ye into all the world and preach the gospel to every creature." And through their faithfulness and obedience we have learned of the story of Christ.

Others, Lord, yes others,
Let this my motto be,
Help me to live for others
That I may live for Thee.

HAZEL MCADOO,
Indiana, Pa.

THE VALUE OF GIVING.

In these days, when giving forms such a great part of everyone's life, whether Christian or non-Christian, it should certainly be of value. At least, we all must have decided in our own hearts of how much benefit it is to us. Sad to say, there are some who do not seem to find much value in giving. But on the other hand there are many who see its true benefit.

Nowadays, when called upon to give, our thoughts almost without exception fly to money. This is natural, because so much money has been needed for war purposes. When the government and other agencies are calling for money so urgently, it is not unreasonable that the church is calling for it too, but so many people who give liberally to these other calls completely ignore the church and its needs. Sometimes our own members are among this number, although we know that the cause of Jesus Christ cannot go on without something to sustain it on earth.

However, not all that is needed is money. If it were true that money alone were needed, we are afraid that quite a few of us would not give much because of our limited means. One of the most valuable things that most of us can give is time. Nothing worth while can be accomplished without time. As one of our prominent ministers has said, the Lord took no short cuts. He always took the long way around, and we cannot reach the Lord by short cuts in time. This does not mean that we should not get to the Lord as quickly as possible, but that in order to reach Him we should spend all available time on study and service.

Some privileged few of us are asked to give our lives. According to the views of a friend who has just left for a foreign field, we all have the command to go and give our lives and we must have a definite call to stay at home. We can give our lives and serve in our own land just as well as in any other land, although it does not seem as though we were giving as much. Our lives at home should be given to Him and used by Him so thoroughly that all whom we meet will know that we belong to Him and that we are serving Him to the best of our ability.

No matter how much we give nor what we give, the value received in the end always greatly exceeds the value given. When we give to our country or government, money, time, or lives, among the foremost things we receive is its protection. Also, in the church, when we give to the Lord, we are His children and receive His protection and love.

When we first begin, to give, it seems as though it is impossible to give all that is asked, but we find that the more we give the more we are able to give. With giving, it is the same as with all our other duties, that with the task comes the strength and the more we do it the better we like the work.

How many of us have considered the value that is derived from the Thank-Offering? Which of us is the most benefited—the donor or the recipient? The Thank-Offering is one of the most important channels of giving in the church. What rejoicing there is when one of our societies goes over its average in its yearly Thank-Offering. However, we know we cannot give a love offering until we have paid our obligations; in other words, our debts.

We all realize the importance to the individual, of systematic giving. If the Thank-Offering is thought of as it should be, a certain portion is put aside each day—not because it is a means to an end, nor because it is the redeeming of a promise we may have made ourselves, but daily giving keeps the object constantly before the eyes of the individual and our offering becomes an expression of thankfulness throughout the year. The mind is open to the daily benefits of life, and the offering is a spontaneous gift.

The individual who is interested in the Thank-Offering, which is wholly voluntary, will become active in all interests of the society, of which the Thank-Offering is only a part. Oft times, a society takes an active part in all the interests of its home church, but the activities are often local—confined too closely to the work near at hand. Through the medium of the Thank-Offering, the society knows that many enterprises have been benefited. The attention is drawn partly to other pursuits not local and the outlook of the society is broadened.

When we keep on accumulating money and wealth for ourselves, without a thought for others, we gradually become warped and crabbed and narrow, but if we try to see what good we can do by giving, the effect is the reverse. After we have been giving and almost think we are doing it from habit, we find that we are taking a great pleasure in it and that it is making us broader, more lovable, and full of the spirit of the Christ.

Members of the 1st Detroit Y. W. M. S. have made this united contribution to the "Corner," sending the article by way of their president, Miss Rose Nuttall.

WHY THE TWO-THIRD ARE OUTSIDE OUR RANKS.

This is a time of opportunity for the Christian young woman; a time when her influence is needed. The attitude toward foreign young women is changing, and there is no better way to learn of the customs and needs of these than in our mission circles. The call to duty and faithfulness along missionary lines is urgent, and yet we find but one-third of the young women of our church allied in the cause of missions. Where are the two-thirds and why are they outside our ranks? Either our young women are slackers, or our societies are failing to do their duty.

The young women when asked why they do not belong to the missionary society offer various excuses. The most prevalent of these is, lack of time. We all have the same amount of time, but there are those who use it to better advantage than others. Very often the young women who claim to have no time for the mission circle seem to find time for the club, the movie, and all social engagements. They fail to put first things first. There are those who say they have home duties, some feel they are too timid to take part in the meetings, others claim mission study is not interesting, while still others tell us they do not believe in foreign missions. These are merely excuses, and indifference, we believe, is the reason why so many are not in our Young Women's Missionary Societies. This feeling of indifference may come through ignorance of missionary work or failure to realize the magnitude and importance of the work, and the great responsibility which rests upon the young women of our church.

To what extent are our societies responsible for this indifference of the two-thirds outside our ranks? Do we have enthusiastic, wide-awake societies with interesting and instructive meetings, or are our societies just existing? Possibly there are weak places in our organizations, which could be strengthened and improved.

Some societies are not sufficiently organized to carry on efficient work. The majority of our young women are or have been in the business world, and if our societies are to appeal to them they must be conducted in a systematic, business-like way. Officers and committees who fail to do their duties promptly and orderly very soon hinder the working power of the organization. The society that does not meet regularly or postpones the meetings for unnecessary reasons can not be a strong society. Perhaps the meetings are not interesting to the stranger who attends. There is often delay in beginning the meeting promptly and the programs may be too long. There is frequently lack of preparation on the part of the leader and those who take part in the program. Late-comers interrupt and affect the atmosphere of the entire meeting. Often the business session consumes too much time and is not conducted properly.

Every mission circle should have a social hour as this often appeals to the young women and through this they may become interested in the work of the society. If our societies are not what they should be, let us see our mistakes and endeavor to remove them.

In some places the time of meeting may be responsible for a small membership in the society. Perhaps the meeting is held in the afternoon and there are many young women in the stores, schools and offices who would attend if the meeting were in the evening. Conditions may be such that two organizations would be better.

Are we as individual members of the Young Women's Missionary Society responsible for the great number of young women outside our ranks? Perhaps we lack sincerity and cordiality toward other young women, and have not urged them to become members of our societies. The announcement and personal invitation is not enough, we should call and take the stranger with us to the meeting.

Every society has on its roll, members who lack interest and do not often attend the meetings. These, through their example and perhaps, a word of criticism may discourage others from joining the society.

There are many congregations where a Young Women's Missionary Society is not in existence. This condition is responsible to a large degree for our small membership. Every church should have a society of young women, no matter how small the organization may be.

Let us through more efficient work in our Mission Circles, through the organizations of new societies, and through consecration and prayer bring the two-thirds into our ranks that we may be *one hundred per cent for missions.*

GRACE BROWNELL,
"The King's Daughters."
Cedar Rapids, Iowa.

STATISTICAL SECRETARY'S DEPARTMENT.

MRS. D. J. BROWN, 15 North Fremont Ave., Bellevue, Pa.

HONOR ROLL.

Presbyteries having a Women's Missionary Society in every Congregation or Organized Mission in the Presbytery:

Argyle.
Beaver Valley.
Big Spring.
Cleveland.
Colorado.
Concordia.
Idaho.
Kiskiminetas.
LeClaire.
Mansfield.
Northern Indiana.
Oklahoma.
Rock Island.
Vermont.
Wisconsin.

This Roll is subject to change each month. Any Presbytery organizing societies where there are none, and thus fulfilling the above requirement will be added to the list; any Presbytery having a society disband will be taken from the list.

Idaho has attained a place on the Honor Roll. Roberts congregation, the only congregation in the presbytery, not having a Women's Missionary Society, organized one in December with fourteen charter members.

In another month secretaries will be filling out blanks for the Annual Statistical Report. Will not ever statistical secretary use every effort to have her presbytery on the Honor Roll this year?

LITERATURE

MISS ELIZABETH MILLIGAN, Secretary.
904 Publication Building, 209 Ninth Street,
Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS AND HELPS, 1918-1919.

We have been informed that we cannot secure any more "Women Workers of the Orient" from the publishers. Neither can we secure any from the book stores of the city. *Future orders for these books cannot be filled by us.*

Foreign—Junior.

Jack and Janet in the Philippines, 30c.

The Guide for Junior leaders is included in the book.

Home—Senior.

The Path of Labor. Cloth, 57c.; paper, 40c.

Teacher's Supplement, 6c.

Home—Junior.

Jack-of-all-Trades, 30c.

Teacher's Manual, 10c.

The World's Workshop, 12c. Contains occupational material for the six chapters of Jack-of-all-Trades.

The following supplies have been ordered for the study of "Jack and Janet in the Philippines":

Sketch Book, 15c.
Set of 12 Post Cards, 17c.
Outline Map of the World, 17c.
Small Map showing routes, 6c.
Passports, 3c. each; 18c. per dozen.

Prayer Cycle, 10c. each; $1.00 per dozen.

The Power House at Pathankot. Cloth, 60c.; paper, 40c.

The Egyptian Sudan. Cloth, 35c.; paper, 20c.

The following leaflets are to supplement the foreign study book:

Home Life in India, 2c.
Home Life in Korea, 3c.
Home Life in Japan, 3c.
Home Life in China, 3c.
Home Life in Africa, 3c.
Home Life in Syria, 2c.
A Daughter of New China, 3c.
Women's Rights in India, 2c.
Women Adventurers in India, 3c.
India's Womanhood, 5c.
India's Women are Finding Themselves, 4c.
Broadening Horizons in Egypt, 3c.
The Blind Missionary of Egypt, 3c.

Supplementary leaflets for the homes study book:

An Hour a Day With Jesus, 3c.
Freedmen's Missions, 2c.
Women's Work in Freedmen's Missions, 2c.
Influence of Mission Schools in the South, 3c.
Native Americans, 5c.
Child Life of the Southern Mountaineers, 10c.
The Southern Highlanders of America, 5c.
Work Among the Mountaineers, 5c.
Foreign Missions at Our Doors, 4c.

The 1919 Prayer Cycle is for sale in the Literature Department (see address above). Will you not order yours now and join your prayers with others who use it regularly that there may be many united in prayer throughout the year for the missionaries and institutions of our beloved church?

We are re-printing the Junior Wall Roll. A more complete announcement of this practical Junior help will appear in the next Magazine.

The *Outlined Programs* for missionary societies are NOT for sale in Literature Department. Please order them only from The Women's Missionary Magazine, Xenia, Ohio.